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(Ktntcnavy Edition.

OF

Saint Alphonsus de Liguori,

Doctor of the Church,

Sishop of Saint Agatha, ami Founder of the Congregation of the Most Holy Redeemer.

TRANSLATED FROM THE ITALIAN.

EDITED BY

Priest of the Congregation of the Most Holy Redeemer.

THE ASCETICAL WORKS.

Volume XIII.

The Holy Mass.

The Sacrifice of Jesus Christ. The Ceremonies of the Mass. Preparation and Thanksgiving. The Mass and the Office that are hurriedly said.

THE APOSTOLIC BENEDICTION

RNDE PATER:

Memoriam gloriosi Congregationis SS. Redemptoris Fundatoris, centesimo, ab ejus obitu, adventante anno, pio et admodum opportuno consilio recolere aggressus es, dum omnia ipsius opera anglice vertenda, et typis edenda curasti. Summus itaque Pontifex, cui tum S. Doctoris exaltatio, tum fidelium utilitas summopere cordi est libentissime excepit 9 volumina huc usque edita, quæ Ei offerre voluisti. Ac dum meritas Tibi laudes de hac perutili tua cura praebet, et gratias de filiali oblatione agit, Benedictionem, quam tuis obsequentissimis litteris petiisti, Emi quoque archiepiscopi Baltimorensis commendationi obsecundans, ex intimo corde impertiit.

Uæc ad Te deferens fausta cuncta ac felicia a Domino Tibi adprecor.

Paternitatis Tuæ,

Addictissimus,

M. CARD. RAMPOLLA.

Romae, die 4 Junii, 1888.

TRANSLATION.

Reverend Father :

As the centenary of the death of the illustrious Founder of the Congregation of the Most Holy Redeemer drew near, you conceived the pious and appropriate plan of shedding a new lustre on his memory by translating all his works into English and publishing them. The Holy Father, therefore, who has at heart the spiritual advancement of the faithful, as well as the exaltation of the holy Doctor, has most graciously accepted the nine volumes thus far published, which you wished to present to him. While bestowing upon you well-deserved praise for your useful labor, and thanking you for the gift inspired by your filial love, he gives you from his heart the blessing which you humbly asked for in your letter, complying also with the request of the Most Rev. Archbishop of Baltimore.

As the bearer of this, I wish you all happiness in the Lord.

I am, Reverend Sir,

Your obedient servant,

M. CARD. RAMPOLLA.

Rome, June 4, 1888.

The (Centenary iùUtion.

The Holy Mass.

The Sacrifice of Jesus Christ. The Ceremonies of the Mass. Preparation and Thanksgiving. The Mass and the Office that are hurriedly said.

St. ALPHONSUS de LIGUORI,

Doctor of the Church.

EDITED BY

REV. EUGENE GRIMM

Priest of the Congregation of the Most Holy Redeemer.

SECOND EDITION.

APPROBATION.

By virtue of the authority granted me by the Most Rev. Nicholas Mauron, Superior General of the Congregation of the Most Holy Redeemer, I hereby sanction the publication of the work entitled the *'Holy Mass," which is Vol. XIII. of the new and complete edition in English of the works of Saint Alphonsus de Liguori, called ''The Centenary Edition."

Elias Fred. Schauer,

Prov. Balli/norensis.

Baltimore, Md.,
Iunitary 6, 188g.

' & 3940

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PREFACE.

Contents of this Volume.

We may call this volume the Manual of the Celebrant. It is a collection of little works that St. Alphonsus published successively, in order to induce and aid priests to celebrate Mass well.

This volume has four parts, namely :

I. The Sacrifice of Jesus Christ.—The author here shows us in a few words the Sacrifice of our divine Saviour as prefigured in the Old Law, as accomplished on the cross, as continued on the altars, and as eternized in heaven. He then gives a short explanation of the prayers of Mass. We have added to it the account of a striking miracle which occurred in 1772, near Naples, and which confirms the truth of the Sacrament of the Altar.

II. The Ceremonies of the Mass.—It is a detailed explanation of the Rubrics, at least as to what concerns the private Mass. We have added thereto an Appendix, the substance of which is drawn from the Rubrics of the Missal and from the Moral Theology of our author. The Appendix is followed by a dissertation on the *Honorarium* of Masses, in which are briefly treated several interesting questions touching this subject.

III. Preparation for Mass and Thanksgiving after Mass.—This is a large and varied collection, that offers us, in three parts, Considerations, Affections, Acts, Aspirations, and Prayers, for every day of the week ; every one may select therefrom what suits his devotion.

IV. The Mass and the Office that are Hurriedly said. —This little work is in the main a pressing exhortation addressed to the ministers at the altar, to induce them to fulfil worthily

the double function with which they are specially charged; namely, to offer the holy Sacrifice and to celebrate the praises of God in the name of the Church. We add, that this is a fitting conclusion of the volume; for the first part of it is,as it were, the peroration or natural conclusion, and the second may serve as a preface or as a transition to the following volume, which has as its object the Divine Office.

II.

Zeal of St. Alphonsus in Regard to the Celebration of Mass.

These different writings give evidence of the zeal that animated our venerated author in regard to the divine Sacrifice on our altars. From his childhood he was admired for the tender devotion with which he attended Mass, received Communion, or spent his time in adoring the Blessed Sacrament. This virtue only grew and became more perfect as he advanced in age. Even in the midst of the world, notwithstanding the occupations and the cares of the profession which he at first embraced, he went every day to visit his dear Lord exposed in one of the churches of Naples, and there on his knees and immovable, he spent long hours before the altar, contemplating the object of his affection with so humble and so recollected an attitude, that he appeared to be out of himself; all persons that saw him were profoundly edified. Such piety was to receive its reward; for thus we read in his writings: "I feel myself bound, at least out of gratitude to my Jesns in the Holy Sacrament, to declare that by means of this devotion of visiting the Most Blessed Sacrament, which I practised, though with so much tepidity and in so imperfect a manner, I abandoned the world, in which, unfortunately. I lived until six-and-twenty years of age."[1]

Such were his dispositions in the world; but one cannot imagine with what respect, with what care, with what dignity and with what fervor he celebrated the holy mysteries when he had the happiness of ascending the altar as a priest of the Most High, to consecrate and to hold in his hands the body and the blood of his well-beloved Jesus, and to be nourished every day with this heavenly food. Moreover, we can hardly picture to

[1] *Visits, Introd.* Vol. VI. page 117.

ourselves what was his preparation for an act of which he had so sublime an idea, and what was his conversation with his God living in him after Communion and during his long thanksgiving.

He never failed to celebrate Mass every day, unless he was obliged by an absolute necessity to omit doing so; in this case it was to him a very great privation. One day, at Naples, while he was going to say Mass in a church that was far distant, he was seized with violent cramps in the stomach, so that he was not able to go any farther. His companion advised him to enter some house and to use a remedy ; but he answered : " I would rather walk ten more miles in order not to be deprived of the privilege of saying Mass." Fortunately he recovered from his illness, and was able to satisfy his devotion.[1] He had not the same consolation on another occasion, when he was at St. Agatha. Pressed by an accumulation of work, he labored every evening till a very advanced hour, and instead of taking supper he contented himself with taking a glass of water before going to bed. Once, however, he noticed that he had drunk the water a little after midnight. Being quite annoyed by this mishap, he at once sent for his servant and had him to bring him different watches to find out the exact time; but finding that they all agreed, he had to make up his mind to do without saying Mass as well as without receiving Communion, which was his resource whenever he was too ill to celebrate Mass. This accident was the cause of great affliction to him for several days.[2]

When he was at the altar one had more than one occasion to admire the marvellous effects of his fervor, without speaking of the trembling, the palpitation, the extraordinary movements that he felt. At Modugno, in February, 1745.be was seen after the Consecration raised in the air at the height of several feet. At another time, at Nocera, while he was reciting the psalm *Judica me,* he all of a sudden stopped. A Father who was serving his Mass, thinking that his memory had failed him, without looking at him suggested several times the words to him ; but all to no purpose: then raising his eyes, he saw the saint in an ecstasy.[3]

1 *Villccourt, Vic de St. Alph.* 1. v. ch. vii.

2 *Tannoia ami Viilciour!,* 1. iii. ch. viii.

3 *Vanzuti, Novcmir. term.* 4.

At the altar he resembled an angel rather than a human being; after Communion his countenance appeared transformed, and all on fire.[1]

He made it a rule for the priests of his religious Institute to celebrate Mass every day, and to employ in saying it half an hour, after having devoutly prepared themselves; they had then to make at least half an hour's thanksgiving. He permitted the shortening of the time of thanksgiving only in case of necessity, as when many confessions had to be heard, and there were only a few confessors; they had, however, to make at least a quarter of an hour's thanksgiving. He required that on retreat days, besides the half-hour's ordinary meditation, the proximate preparation for Mass should last at least half an hour, and the thanksgiving a whole hour. He enjoined upon the members of his Institute the exact observance of the ceremonies of Mass, and in order that they might not fail in this, he wished them carefully to study the Rubrics; for this purpose he established a special conference for the exercise of the Rubrics to be held on the first Monday of every month.

Obliged by obedience to assume the office of bishop in 1762, when he was sixty-six years of age, and bowed down by the weight of innumerable labors and grave infirmities, he at once made exact inquiries regarding the manner in which the Holy Sacrifice of the Mass was celebrated in his diocese; he himself examined the priests on the subject about which he had his serious doubts, and he did not hesitate to suspend from the celebration of Mass those whom he found deficient in this respect, until they had duly corrected themselves. He moreover watched specially over the manner in which the churches were kept. In the course of his first pastoral visit he fell dangerously ill. received Extreme Unction, and hovered for several weeks between life and death. When he was hardly convalescent and still bedridden, an altar was erected in his room, where every day Mass was. said, during which he communicated; he would then send for the priests whom he wished to examine, and made them go through the exercises of the Rubrics in his presence. As for priests newly ordained, he did not grant them permission to say Mass till he became certain

[1] *Tannoia ami Villccourt,* l. iii. ch. xliv.

that they were perfectly able to observe all the prescribed ceremonies. He used to say: "When a man has once become a cripple there is no longer any remedy for him." He earnestly recommended to them never to neglect to make a suitable preparation and thanksgiving. "By the acts that precede the Mass," he said, "especially by the act of contrition, one empties and purifies the vessel of one's heart, and by those acts that follow Mass one fills this vessel with graces and heavenly gifts." Such conduct did not fail to produce happy effects in his diocese, the state of which left much to be desired; thenceforward priests were seen carefully applying themselves to the celebration of Mass in an irreproachable and edifying manner.[1]

In 1768, at the age of seventy-two, the holy bishop had to submit to a very severe trial. After a long and painful attack of rheumatism his neck became twisted and his head bent, so that his chin rested on his breast; he could not hold up his head. He had to resign himself to pass in this state the rest of his life, which was yet to last nineteen years. He had already, in 1765, asked in vain Pope Clement XIII. to be freed from his charge; he renewed his request, but without success. In the midst of all his sufferings he did not forget his flock. Having recovered little by little some strength, he again occupied himself with the affairs of his diocese and of his Congregation; he published more important books, and even entered the pulpit to preach. He, however, believed that he was obliged to give up saying Mass, because he was not able to raise his head to take the precious blood: this was a source of the greatest grief to him.

He had endured this privation for two years, when in a conversation with an Augustinian priest he began to speak of that which so sensibly afflicted his pious soul. The Father, however, remarked to him that on account of his infirmity he could be dispensed at the altar from performing certain ceremonies that were not essential, and that he could sit down in such a way as to make it convenient for him to take the precious blood. This advice was to him a ray of light that filled his heart with joy. He made the effort and succeeded. He immediately gave information of his good fortune to Father Villani, his Vicar-General in the government of his Institute and

[1] *Tannoia and Villecourf* l. iii. ch. xiii., xiv., xxix.

his spiritual director, by a letter dated August 27, 1770, in which he thus expresses himself: "To-day I again began to say Mass, and I hope to be able to continue. The whole difficulty was in taking the precious blood; but a means of doing so with ease has been pointed out to me. *Gloria Patri!"* Writing to the same Fatheron the following September 1, he says: "Thanks be to God! I continue to say Mass, but with great difficulty; when I finish Mass, I am nearly worn out and in great perspiration." He afterwards obtained permission from Rome to say everyday the Mass of the Blessed Virgin.

While making his thanksgiving after Mass he heard another Mass, which was said by his chaplain or another priest. During the recitation of the *Credo,* at the words *Et incarnatus est* he threw himself on his knees, holding himself profoundly inclined, notwithstanding the intense pain that he suffered; he did the same thing at the Consecration, although each time great efforts had to be made to raise him upiand put him back into his chair.[1]

He thus had the consolation of offering the Holy Sacrifice till his eighty-eighth year, either in his diocese or in the house of his Institute at Nocera, to which he retired in 1775. when Pope Pius VI. finally consented to relieve him of the burden of the episcopate. When at the altar, he was always most exact in observing all the Rubrics, even in making the genuflections down to the floor, although it was most difficult for him to do so, and each time great effort was required to raise him up. In 1784, when Father Villani saw that the difficulty of saying Mass was becoming extreme, so much so that it was often feared that the saint would not be able to finish it, he begged him to abstain from celebrating Mass in future, telling him that such was the will of God. The words "the will of God" made the saint bow his head in submission. On November 25, which was on a Friday, he made to God this great and perpetual sacrifice. He had still three years to live, during which he finished his eternal crown in the midst of new sufferings and the greatest trials, both interior and exterior, which he bore till the end in perfect conformity to the holy will of his God.

[1] *'Pannoia and Villecourt,* l. iii. ch. xliv.
[9] *Villecourt,* l. iv. ch. xxvii. *

III.

Mass considered in its Relations to the Life of Jesus Christ, to the Ecclesiastical Year, and to the Universal History of Religion.[1]

The civil year is an abridgment of human life in which one naturally discerns four seasons ; the day is an abridgment of the year. So also, the ecclesiastical year, which begins with Advent, is an abridgment of the principal mysteries of religion ; and one may see in the ceremonies of the Mass an abridgment of the ecclesiastical year.

i. Preparation.

The altar is erected, lit up by burning candles, adorned with verdure and flowers, and other decorations ; legions of angels range themselves around it: think of the creation of the world. Sacred relics are deposited there; the saints descend from heaven and join the angels in order to adore our divine Saviour : •hink of the redemption of the world.

2. The Beginning of the Mass.

The priest arrives at the altar and inclines profoundly: the first man, opening his eyes to the light, pays homage to his Creator. The priest ascends the altar: man takes possession of the empire that God has prepared for him. The priest goes to open the Missal, and returns to the middle of the altar, where he again inclines: man receives the law from God, and promises to obey him. The priest descends from the altar : fall of man. The priest humbles himself and strikes his breast, then he stands erect, and ascends again the altar while praying : man acknowledges his fault ; God has compassion on him, and promises him a Saviour; he is consoled, hopes, and prays while working. Let us remember our sins, let us humble ourselves, and let us pray with confidence.

3. Kyrie Eleison.

The patriarchs and the prophets sighed for the coming of the Messias during four thousand years; this is perfectly expressed

[1] *By the Rev. Leop. J. Dujardin, C.SS.R.*

" by the repetition of this ardent prayer. Let us enter into the same sentiments, and let us ask Jesus Christ to be born and to grow in our hearts, while saying with fervor: *Kyrie eleison,* etc.

4. Gloria in Excelsis.

It was the angels that intoned this magnificent hymn over the cradle of the Saviour, and the poor shepherds of Bethlehem have had the happiness of hearing it. Let us rejoice with them, and repeat this beautiful prayer, while meditating on each word.

5. Prayer.

Hidden life of Jesus Christ: the Son of God spends thirty years on earth in a most humble condition, in poverty, mortification, labor, patience, sweetness, charity, abnegation, obedience, piety; and before entering public life, he retired to the desert to give himself up to fasting and to prayer during forty days. What an example!

6. Epistle.

The Epistle is an instruction that our Lord addresses to us through the mouth of the prophets or apostles in order to dispose us to hear him himself. Before appearing in the world, he announced himself through the prophets and his precursor, St. John the Baptist; and before going to preach the Gospel in any place, he made his apostles or disciples precede him in order to prepare men's minds to receive him.

7. Gospel.

Here is our Lord going to instruct us by his own mouth. Let us rise in order to pay to him our respects, to show him that we arc ready to obey him ; let us make the sign of the cross on our forehead, on our lips, and on our hearts, to consecrate to him our thoughts, our words, and our affections.

8. Credo.

The *Credo* is an act of faith in the principal truths that God has revealed to his Church ; that which is recited at the Mass is the Symbol of the Councils of Nice and Constantinople. Let us say it with faith, love, and thanksgiving for the happiness that we have of being Catholics.

9. Offertory.

The Offertory well represents the Lord's Supper, in which our Lord celebrated for the last time the sacrifice of the Old Law before substituting for it the sacrifice of the New Law, of which the Old Law was the figure. Let us offer with the priest the bread and the wine, destined to be changed into the body and blood of Jesus Christ.

10. Lavabo.

The priest washes his hands: our divine Master washes the feet of his disciples, to give us a grand example of humility and charity, and to teach us how pure we should be in order to participate in the adorable mystery that he is about to institute.

ij. Orate Fratres.

The priest invites us to pray with more fervor in order that his Sacrifice, which is also ours, may be agreeable to God. Let us answer him with our whole heart: *Suscipiat Dominus,* etc.

12. Preface.

The Preface is the giving of thanks. Before consecrating bread and wine our divine Saviour raised his eyes towards heaven and gave thanks to his Father; this is the reason why the priest in finishing the prayer called *Secreta,* raises his voice and invites us to thank God through Jesus Christ.

13. Memento of the Living.

Let us here call to mind that Mass has a twofold object: the sacrament of the Eucharist and the sacrifice of the cross which it represents and renews. When leaving the supper-room to go to the Garden of Olives, our Lord offered a fervent prayer for himself and for his Church ; this is also done by the priest at this moment: let us unite ourselves to him.

i|. Hanc Igitur Oblationem.

While saying this prayer the priest holds his two hands extended over the host and the chalice in order to unite himself with the assistants and all the faithful, as in the sacrifices of the Old Law, to the divine Victim who is about to immolate himself for the salvation of all. Let each one unite his intention

to that of the celebrant, while saying with him : *Hanc igitur,* etc.

15. Consecration.

This is the great moment : the miracle of love is wrought; the minister of God receives and adores Jesus Christ in his hands. The elevation of the Host and of the Chalice represents the crucifixion, and the separation of the holy species represents the death of our Lord. Let us reanimate our faith ; let us prostrate ourselves, and adore.

16. Memento of the Dead.

When our Lord drew his last breath on the cross, being entirely consumed for our salvation, his holy soul descended in triumph to Limbo and Purgatory in order to console and deliver the just that were expecting his coming. Let us ask him to visit again at this moment the souls of the faithful departed, and let us think of those to whom we should more particularly give our assistance.

17. Pater Noster.

Let us visit in spirit the tomb of our Saviour, and while confiding in the merits of his life and death, recite with confidence the admirable prayer that he has taught us.

18. Pax Domini.

While pronouncing these words the priest drops a part of the Host into the Chalice ; the two species thus reunited represent the Resurrection of Jesus Christ, and peace is announced to the world as it was announced at his birth.

19. Agnus Dei.

Preparation for Communion.—If we have not the happiness of communicating sacramentally with the priest, let us not fail to make a spiritual Communion by uniting ourselves interiorly to Jesus Christ, by a sincere desire to receive him and by an act of fervent love: we should therefore always say the prayers before and after Communion, whether sacramental or spiritual. What hinders our union with God is sin : let us then, before all, beg the Victim, who is without stain, to free us from sin, while saying .*Ignus Dei,* etc., three times with the priest, and striking our breasts as if acknowledging ourselves guilty.

20. Post-Communion.

Jesus is no longer on the altar; he is in heaven, at the right-hand side of God his Father, and on earth in the hearts of those that have piously received him. After the Ascension, the chief disciples retired with the Blessed Virgin to the *Cenaculum,to* await there in recollection and prayer the divine Consoler whom Jesus Christ promised to his Church: let us imitate them.

2i. Blessing.

The Coming Down of the Holy Ghost.—Let us ask him to penetrate our minds and our hearts, and to fdl us with his gifts.

22. Last Gospel.

The preaching of the Gospel throughout the world; perpetual struggle of light with darkness, of truth with error, of good with evil. He that has fought well shall be crowned.

Praise be Jesus Christ forever!

Œlje Sacrifice of Jesus (Eljrist,

WITH A SHORT EXPLANATION OF

THE PRAYERS OF MASS.

The little work that we place at the beginning of this volume has already appeared in Volume VI. for ordinary readers; but we believe it necessary to reproduce it in this volume, to which it properly belongs St. Alphonsus published it with *The Victories of the Martyrs*, in 1776, when he was eighty years old (Tannoia and Villecourt, "Life of St. Alphonsus," l. 4, ch. 3). We add an account of a great miracle that was wrought confirming the truth of the Blessed Sacrament.—Ed.

NOTICE

I acknowledge to have drawn this little treatise on the Sacrifice of Jesus Christ from a work composed by a learned French *author. His work is complete and somewhat diffuse. I have composed and have published this abridgment because of the profit that may be derived from it, not only by the priests who say Mass, but by the faithful who are present at it.

My little work bears the title "The Sacrifice of Jesus Christ," for, although we distinguish by different names the Sacrifice of the Cross from the Sacrifice of the Altar,

* This is, however, not a mere abridgment that St. Alphonsus gives us. As was usual with him, he appropriated the subject and treated it after his own manner by confining himself to quoting on some points the opinion of the French author. What he ascribes to the latter is found, nearly word for word, in the book entitled "L'Idée du Sacerdoce et du Sacrifice de Jésus-Christ, par le R. P. De Condren, etc. Par un Prêtre de l'Oratoire." We doubt, however, whether this excellent work is that which our Saint had before him; for it appears to us that such a work cannot be called anonymous, though the learned Oratorian who published it in 1677 gives in the title-page only his title, and the initials of his name in his dedication, by signing himself P. Q. (This is Father Pasquier Quesnel, who later on became unfortunately so famous.) This doubt is confirmed by the remark that we add further on, page 36, and is changed almost into certainty in view of a passage that we read on page 46, and that we have not seen in the aforesaid work. We therefore believe that there exists a more recent work in which " L'Idée" of Father De Condren is reproduced in an incomplete manner and without the name of the author.—Ed.

yet it is substantially the same sacrifice. In fac^. we find at the altar the same victim and the same priest that one day offered himself on the cross. The Sacrifice of the Altar is a continuation or a renewal of the Sacrifice of the Cross, and differs from it only in the manner in which it is offered.

®l)c Sacrifice of Ikons CSUjrist.

I.

The Sacrifices of the Old Law were Figures of the Sacrifice of Jesus Christ.

All the sacrifices of the old law were figures of the sacrifice of our divine Redeemer, and there were four kinds of these sacrifices; namely, the sacrifices of peace, of thanksgiving, of expiation, and of impétration.

1. The *sacrifices of peace* were instituted to render to God the worship of adoration that is due to him as the sovereign master of all things. Of this kind were the holocausts.

2. The *sacrifices of thanksgiving* were destined to give thanks to the Lord for all his benefits.

3. The *sacrifices of expiation* were established to obtain the pardon of sin. This kind of sacrifice was specially represented in the Feast of the Expiation by the emissary-goat,[1] which, having been laden with all the sins of the people, was led forth out of the camp of the Hebrews, and afterwards abandoned in the desert to be there devoured by ferocious beasts. This sacrifice was the most expressive figure of the sacrifice of the cross. Jesus Christ was laden with all the sins of men, as Isaias had foretold: *The Lord hath laid on him the iniquity of us all?*[2] He was afterwards ignominiously led forth from Jerusalem, whither the Apostle invites us to follow him

1 *Lev.* xvi. 8.

2 "Et posuit Dominus in co iniquitatem omnium nostrum."—*Isa.* liii. 6.

by sharing in his opprobrium: *Let us go forth therefore to him without the camp, bearing his reproach'* He was abandoned to ferocious beasts; that is to say, to the Gentiles, who crucified him.

4. Finally, the *sacrifices of impétration* had for their object to obtain from God his aid and his grace.

Now, all these sacrifices were abolished by the coming of the Redeemer, because only the sacrifice of Jesus Christ, which was a perfect sacrifice, while all the ancient sacrifices were imperfect, was sufficient to expiate all the sins, and merit for man every grace. This is the reason why the Son of God on entering the world said to his Father: *Sacrifice and oblation Thou wouldst not; but a body Thou hastfitted to me. Holocaustsfor sin did notplease Thee. Then said I: Behold, I come; in the head of the book it is written of me, that I should do Thy will, O God?* Hence, by offering to God the sacrifice of Jesus Christ we can fulfil all our duties towards his supreme majesty, and provide for all our wants; and by this means we succeed in maintaining a holy intercourse between God and'ôurselvcs.

We must also know that the Old Law exacted five conditions in regard to the victims which were to be offered to God so as to be agreeable to him; namely, sanctification, oblation, immolation, consumption, and participation.

i. The victim had to be *sanctified,* or consecrated to God, so that there might not be offered to him anything that was not holy nor unworthy of his majesty. Hence, the animal destined for sacrifice had to be without stain, without defect; it was not to be blind, lame, weak, nor

' "Exeamus igitur ad eum extra castra, improperium ejus portantes."—*Heb.* xiii. 13.

' "Hostiam et oblationem noluisti, corpus autem aptasti mihi; holocautomata pro peccato non tibi placuerunt; tunc dixi: Ecce venio; in capite libri scriptum est de me, ut faciam, Deus, voluntatem tuam."—*Heb.* x. 5.

deformed, according to what was prescribed in the Book of Deuteronomy.[1] This condition indicated that such would be the Lamb of God, the victim promised for the salvation of the world; that is to say, that he would be holy, and exempt from every defect. We are thereby instructed that our prayers and our other good works are not worthy of being offered to God, or at least can never be fully agreeable to him, if they are in any way defective. Moreover, the animal thus sanctified could no longer be employed for any profane usage, and was regarded as a thing consecrated to God in such a manner that only a priest was permitted to touch it. This shows us how displeasing it is to God if persons consecrated to him busy themselves without real necessity with the things of the world, and thus live in distraction and in neglect of what concerns the glory of God.

2. The victim had to be *offered* to God; this was done by certain words that the Lord himself had prescribed.

3. It had to be *immolated,* or put to death; but*this immolation was not always brought about by death, properly so called; for the sacrifice of the loaves of proposition, or show-bread, was accomplished, for example, without using iron or fire, but only by means of the natural heat of those who ate of them.

4. The victim had to be *consumed.* This was done by fire. The sacrifice in which the victim was entirely consumed by fire was called holocaust. The victim was thus entirely annihilated in order to indicate by this destruction the unlimited power that God has over all his creatures, and that as he created them out of nothing, so he can reduce them to the nothingness from which they came. In fact, the principal end of the sacrifice is to acknowledge God as a sovereign being, so superior to all things that everything before him is purely nothing; for all

1 A·.»//. :;v. 2

things are nothing in presence of him who possesses all things in himself. The smoke that came from this sacrifice and arose in the air signified that God received it as a sweet odor,—that is to say, with pleasure,—as is written of the sacrifice of Noe: *Noe . . . offered holocausts upon the altar; and the Lord smelled a sweet savor.*[1]

5. All the people, together with the priest, had to be partakers of the victim. Hence, in the sacrifices, excepting the holocaust, the victim was divided into three parts, one part of which was destined for the priest, one for the people, and one for the fire. This last part was regarded as belonging to God, who by this means communicated in some manner with those who were partakers of the victim.

These five conditions are found reunited in the sacrifice of the Paschal Lamb. The Lord had commanded Moses[2] that, on the tenth day of the month on which the Jews had been delivered from the slavery of Egypt, a lamb of one year and without blemish should be taken and separated from the flock; and thus were verified the conditions enumerated above, namely: 1. The separation of the lamb signified that it was a victim *consecrated* to God; 2. This consecration was succeeded by the *oblation,* which took place in the Temple, where the lamb was presented; 3. On the fourteenth day of the month the *immolation* took place, or the lamb was killed; 4. Then the lamb was roasted and divided among those present; and this was the partaking of it, or communion; 5. Finally, the lamb having been eaten, what remained of it was *consumed* by fire, and thus was the sacrifice consummated.

[1] "Noe . . . obtulit holocausta super altare; cdoratusque est Dominus odorem suavitatis."—*Gem* viii. 20.

[2] *Exod.* xii. 3.

II.

Fulfilment of the Prophetic Figures.

The Sacrifice of our Lord, as we have said, was a perfect sacrifice, of which those sacrifices of the Old Law were but signs, imperfect figures, and what the z\postle calls *weak and needy elements)* The sacrifice offered by Jesus Christ really fulfilled all the conditions mentioned above. The first condition, which is the *sanctification,* or the consecration of the victim, was accomplished in the Incarnation of the Word by God the Father himself, as is mentioned in the Gospel of St.John: *Whom the Father hath sanctified)* Likewise, when announcing to the Blessed Virgin that she was chosen to be the Mother of the Son of God, the Angel said: *The Holy which shall be born ofthee shall be called the Son of Godd* Thus this divine victim, .who was to be sacrificed for the salvation of the world, had already been sanctified by God, when he was born of Mary. From the first moment in which the Eternal Word took a human body, he was consecrated to God to be the victim of the great sacrifice that was to be accomplished on the Cross for the salvation of men. In regard to this our Lord said to his Father: *But a body Thou hastfitted to me . . . that I should do Thy will, O God)*

The second condition, or the *oblation,* was also fulfilled at the moment of the Incarnation, when Jesus Christ voluntarily offered himself to atone for the sins of men. Knowing that divine justice could not be satisfied by all

1 " Infirma et egena elementa."—*Gal.* iv. 9.

2 "Quern Pater sanctificavit."—*John,* x. 36.

3 " Quod nascetur ex te Sanctum, vocabitur Filius Dei."—*Luke,* i· 35-

4 " Corpus autem aptasti mihi, ... ut faciam, Deus, voluntatem luam."—*Heb.* x. 5.

the ancient sacrifices, nor by all the works of men, he offered himself to atone for all the sins of men, and hence he said to God, *Sacrifices, and oblations, and holocausts for sin, Thou wouldst not. . . . Then said I, Behold, I come to do Thy will, O God.*[1] Then the Apostle adds immediately, *In which will we are sanctified by the oblation of the body of Jesus Christ once.*[2] This last text is remarkable. Sin had rendered all men unworthy of being offered to God and of being accepted by him, and, therefore, it was necessary that Jesus Christ should offer himself for us in order to sanctify us by his grace, and to make us worthy of being accepted by God. And this offering which our Lord then made of himself did not limit itself to that moment, but it only then began; it always has continued since, and it will continue forever. It is true it will cease on earth at the time of Antichrist: the Sacrifice of the Mass is to be suspended for twelve hundred and ninety days; that is, for three years six months and a half, according to the prophecy of Daniel: *And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days?*[3] Yet the Sacrifice of Jesus Christ will never cease, since the Son of God will always continue to offer himself to his Father by an eternal sacrifice, for he himself is the priest and the victim, but an eternal victim and an eternal priest, not according to the order of Aaron, of which the priesthood and the sacrifice were temporary, imperfect, and inadequate to appease the anger of God against rebellious man, but according to the order of Melchisedech, as David predicted: *Thou art a priest ac-*

[1] "Quia hostias et oblationes et holocautomata noluisti . . . tunc dixi: Ecce venio, ut faciam, Deus, voluntatem tuam."—*Ileb.* x. 8.

[2] "In qua voluntate sanctificati sumus per oblationem corporis Jesu Christi semel."—*Ibid.* io.

[3] "Et a tempore cum ablatum fuerit juge sacrificium, et posita fuerit abominatio in desolatione, dies mille ducenti nonaginta."—*Dan.* xii. II.

cording to the order of Melchisedechl The priesthood of Jesus Christ will, therefore, be eternal, since, even after the end of the world, he will always continue to offer in heaven this same victim that he once offered on the Cross for the glory of God and for the salvation of mankind.

I he third condition of the sacrifice—namely, the *immolation* of the victim—was evidently accomplished by the death of our Lord on the Cross.

'I here remains for us yet to verify, in the Sacrifice of Jesus Christ, the two other conditions requisite to render a sacrifice perfect—that is, the *consumption* of the victim and the *partaking* of it.

It is then asked, What was this consumption of the victim in the Sacrifice of Jesus Christ? for although his body was by death separated from his holy soul, yet it was not consumed, nor destroyed.

The anonymous author of whom I spoke in the beginning, says that this fourth condition was fulfilled by the resurrection of our Lord ; for, then, his adorable body was divested of all that is terrestrial and mortal, and was clothed in divine glory. He adds that it is this glory that Jesus Christ asked of his Father before his death: *And now glorify Thou me, O Father, with Thyself, with the glory which I had, before the world was, with Thee?* Our Lord did not ask this glory for his divinity, since he possessed it from all eternity as being the Word equal to the Father; but he asked it for his humanity, and he obtained it at his resurrection, by which he entered in a certain manner into his divine glory.

In speaking of the fifth condition, which is, the *padtaking* of the victim, or Communion, the same author

1 " Tu es Sacerdos in aeternum secundum ordinem Melchisedech." —*Ps.* cix. 4.

2 " Et nunc clarinca me tu,' Pater, apud temetipsum. claritate quarn habui, priusquam mundus fieret, apud te."—*John,* xvii. 5.

says that it is also fulfilled in heaven, where all the blessed are partakers of the victim of the Sacrifice that Jesus Christ continues to offer to God while offering himself.

These two reflections, made by the author to explain the last two conditions of the Sacrifice of Jesus Christ, are wise and ingenious ; but for myself I think that the two conditions of which there is question, namely, the consumption and Communion, are manifestly fulfilled in the Sacrifice of the Altar, which, as has been declared by the Council of Trent, is the same as that of the Cross. In fact, the Sacrifice of the Mass, instituted by our Lord before his death, is a continuation of the Sacrifice of the Cross. Jesus Christ wished that the price of his blood, shed for the salvation of men. should be applied to us by the Sacrifice of the Altar ; in which the victim offered is the same, though it is there offered differently from what it is on the Cross, that is, without the shedding of blood. These are the words of the Council of Trent : " Although Christ our Lord was to offer himself once to his Eternal Father on the altar of the Cross by actually dying to obtain for us eternal redemption, yet as his priesthood was not to become extinct by his death, in order to leave his Church a visible sacrifice suited to the present condition of men, a sacrifice which might at the same time represent to us the bloody sacrifice consummated on the Cross, preserve the memory of it to the end of the world, and apply the salutary fruits of it for the remission of the sins which we daily commit ; at his last supper, on the very night on which he was betrayed, giving proof that he was established a priest forever according to the order of Melchisedech, he offered to God the Father his body and blood, under the appearances of bread and wine, and, under the same symbols, gave them to the apostles, whom he constituted at the same time priests of the New Law. By these words,

'Do ye this in remembrance of me,' he commissioned them and their successors in the priesthood to consecrate and offer his body and blood, as the Catholic Church has always understood and taught."[1] And further on the Council declares that the Lord, appeased by the oblation of the Sacrifice of Mass, grants us his graces and the remission of sins. It says: It is one and the same victim; the one that offers sacrifice is the same one who, after having sacrificed himself on the Cross, offers himself now by the ministry of the priest; there is no difference except in the manner of offering."[2]

Jesus Christ has, then, paid the price of our redemption in the Sacrifice of the Cross. But he wishes that the fruit of the ransom given should be applied to us in the Sacrifice of Altar, being himself in both the chief sacrificer, who offers the same victim, namely, his own body and his own blood;—with this difference only, that on the Cross his blood was shed, while it is not shed at the

[1] "Is igitur Deus et Dominus noster, etsi semel semetipsum in ara crucis, morte intercedente, Deo Patri oblaturus erat, ut aeternam illic redemptionem operaretur; quia tamen per mortem sacerdotium ejus exstinguendum non erat; in cœna novissima, qua nocte tradebatur, ut dilectæ sponsæ suæ Ecclesiæ visibile, sicut hominum natura exigit, relinqueret sacrificium, quo cruentum illud semel in cruce peragendum repraesentaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salutaris virtus in remissionem eorum, quæ a nobis quotidie committuntur, peccatorum applicaretur, Sacerdotem secundum ordinem Melchisedech se in æternum constitutum declarans, corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit; ac, sub earumdcm rerum symbolis, Apostolis, quos tunc Novi Testamenti Sacerdotes constituebat, ut sumerent, tradidit; et eisdem eorumque in sacerdotio successoribus, ut offerrent, praecepit per hæc verba: 'Hoc facite in meam commemorationem;' uti semper Catholica Ecclesia intellexit et docuit."——— 22, c. i.

[2] "Una enim eademque est Hostia, idem nunc offerens Sacerdotis ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa."—*Sess.* 22, c. 2.

altar. Hence the Roman catechism[1] teaches that the Sacrifice of the Mass does not serve only to praise God and to thank him for the gifts that he has granted us, but it is a true propitiatory sacrifice, by which we obtain from the Lord pardon for our sins and the graces of which we stand in need. Because the fruit of the death of Jesus Christ is applied to us by the Sacrifice of the Altar, the Church expresses herself thus in her prayers: "As often as the memory of the Sacrifice of the Cross is celebrated, so often is accomplished the work of our redemption."[3]

Now, in the Mass we find not only the three essential parts of the Sacrifice of the Cross,—that is, the sanctification and oblation of the victim, as also the immolation, which is here done mystically, the consecration of the body and that of the blood taking place separately,—but we also find the two other parts of the sacrifice; namely, the destruction or consumption, communion or partaking, of the victim. The destruction or consumption is accomplished by the natural heat of those who receive the consecrated Host. Communion or partaking of the victim consists in the distribution of the Holy Eucharist to the faithful who approach the altar for this purpose.

In this manner we clearly see realized in the Sacrifice of the Altar the five conditions required in the ancient sacrifices, all of which were signs and figures of the great Sacrifice of our Lord.

1 P. 2, c. 4, q. 62.

3 "Quoties hujus Hostiæ commemoratio celebratur, opus nostrae redemptionis exercetur."—*Doni.* 9 p. *Pent.*

* It seems to us that the two explanations which we have just read—the explanation of the anonymous author and that of St. Alphonsus—about the consummation or the last two parts of the Sacrifice of Jesus Christ can be and should be admitted, should not exclude each other, but should be united. It was necessary that this great sacrifice, the only real sacrifice worthy of God, should be consummated in heaven and on earth at the same time, to unite to God

the body of Jesus Christ entirely; that is, the Church triumphant and the Church militant : in heaven, by the glorious union of Jesus Christ, of the Blessed Virgin, of the angels, of the saints with God, and among themselves in the bosom of God in which the sacrifice is perfect and eternal : on earth, by Holy Mass and Communion, in which all the faithful partake of the same victim under the Eucharistic veil. The body of the Redeemer, immolated on the Cross, had, therefore, to be transformed in a twofold manner ; namely, by the resurrection, for the consummation of the sacrifice in heavenly glory ; by the Eucharist, for the consummation of the sacrifice in earthly combats. This twofold consummation of the true sacrifice was typified in the ceremonies of the Old Law: the burning of the victim represented heavenly Communion, and the eating of it represented earthly Communion. But in heaven, as in Holy Mass, we have not only consummation, but we have all the parts of the Sacrifice of the Cross and of the sacrifices of the Old Law. Hence, three kinds of sacrifices, or three degrees, are to be distinguished. In the Old Law there were figures without the reality ; in the New Law we have the reality under the figures or appearances; in glory we have the reality exposed and unveiled. Such is, briefly, the thought of Père De Condren, wisely developed by him who published it. Such is, also, without doubt, the thought of St. Alphonsus; for otherwise we should not understand what he says on page 32, where he explains the text taken from Daniel.—Ed.

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Mass is rightly divided into six parts. The first part is the preparation for the sacrifice ; and this is made at the foot of the altar. The second part extends from the Introit to the Credo, inclusively—and was formerly called the Mass of the Catechumens, who had to leave the church after the Credo. The third part contains the Offertory and the Preface. The fourth part comprises the Canon with the *Pater Noster;* for the Canon in olden times finished with the *Pater Noster,* as a learned author concludes from a passage in the writings of St. Gregory the Great.[*] The fifth part begins with the prayer *Libera nos, qucesumus, Domine* ("Deliver us, O Lord, we beseech Thee"), which is a preparation for Communion, and includes Communion. The sixth and last part comprises under the form of thanksgiving the rest of the Mass.

FIRST PART.

The Preparation that is made at the Foot of the Altar.

In nomine Patris et Filii et Spiritus Sancti. Amen ("In the name of the Father, and of the Son, and of the Holy Ghost. Amen").

In order to sacrifice a victim one must have the power over its life and death ; but as God only has the power over the life of his incarnate Son, who is the victim of the Sacrifice of the Mass, the priest needs divine authority in order to be able to offer Jesus Christ to his heavenly Father. Yet as he is invested with the authority that

[*] *Epist.* l. 7, *ind.* 2, *cp.* 63.

belongs to the priesthood, he says, in union with Jesus Christ, who is the principal one that offers that sacrifice, In the name of the Father, and of the Son, and of the Holy Ghost ; thus declaring that he offers the sacrificè by the authority of the three Persons.

The priest afterwards recites the antiphon *Introibo ad altare Dei* (" I will go unto the altar of God "), and the psalm *Judica me Deus* ("Judge me, O God"). He implores the help of God against the enemies who are laying snares for him. Then expressing the pain that he feels of seeing himself, as it were, rejected by the Lord, he begs him to assist him with his light, and to console him with the graces that he promised by leading him into his tabernacle. Finally, he reproaches himself for indulging in fear, for why should he be troubled when he has with him his God in whom he should confide ?

Innocent III.[1] attests that the recitation before Mass of the psalm *Judica me* was the custom of his time, that is, in the twelfth century ; and Cardinal Lambertini, afterwards Benedict XIV.,[3] assures us that it was recited before the eighth century. The psalm is concluded with the *Gloria Patri.* , It was Pope St. Damasus who ordained that each psalm should be concluded in this manner. It is, however, believed that the *Gloria Patri* was introduced by the Council of Nice, or, as we are told by Baronius[3] and St. Basil, even by the Apostles, the Council of Nice having added only these words, *Sicut erat,* etc.

Adjutorium nostrum in nomine Domini ("Our help is in the name of the Lord"). Affrighted by the grandeur of the act he is about to perform, and by the thought of his unworthiness, the priest asks God's help in the name of Jesus Christ ; and acknowledging himself guilty, he accuses himself of his sins, not only before God, but before the Blessed Virgin and all the saints, who on the

[1] *De Alt. Myst.* l. 2, c. 13. [3] *De Missa: S.* l. 2, c. 3. [3] *Ann,* 325.

last day, with Jesus Christ, will pronounce judgment upon sinners.

Deus, tu conversus, vivificabis nos ("Thou, O Lord," says the priest, " wilt turn and bring us to life"). The sinner remains in death so long as God in his goodness does not come to restore to him the life of grace. Then he implores anew the divine mercy : *Ostende nobis, Domine, misericordiam tuam* us, O Lord, Thy mercy"); and supplicates the Lord to hear him : *Domine, exaudi orationem meam* ("O Lord, hear my prayer").

Before leaving the people to go up to the altar, the priest says to them, *Dominus vobiscum* ("The Lord be with you "). By these words he wishes and asks that Jesus Christ may grant to the people as well as to himself the effects of the prayers that he has said ; and the server expresses to him the same wish when answering for all the people : *Et cum spiritu tuo* ("And with Thy spirit"). These reciprocal wishes indicate the union of faith in Jesus Christ that exists between the priest and the people.

Aufer a nobis, etc. (" Take away from us our iniquities, etc."). In going up the steps of the altar, the priest begs the Lord to deliver him from all iniquities, in order that he may approach the Holy of Holies with a pure heart ; that is to say, in order that he may worthily offer up the great sacrifice.

Oramus te, Domine, per merita Sanctorum tuorum, etc. ("We beseech Thee, O Lord, by the merits of Thy saints, etc."). Having reached the altar, he kisses it, to unite himself to Jesus Christ, represented by the altar ; and, through the merits of the holy martyrs whose relics are therein enclosed, he conjures our Lord to deign to pardon him all his sins.

From the first ages the Church was accustomed to offer up the Eucharistic sacrifice on the tombs of the martyrs who had sacrificed their lives for God, and who

for this reason have always been particularly honored in the Church. During the first period of the Church there were no other festivals than those of the mysteries of Jesus Christ, those of the Blessed Virgin, and the anniversaries of the martyrs. However, it is not to the saints, but only to God that altars are erected, "and," as St. Augustine says, "we have not erected an altar to the martyr, Stephen, but with the relics of the martyr Stephen we have erected an altar to God."[1]

SECOND PART.

From the Introit to the Credo.

It is usually in the Introit that the Church proposes the subject of the feast that is celebrated. Mention is therein made of some divine mystery, of the Blessed Virgin, or of some other saint whom the Church honors on that day, so that we simply render this honor to the saint, since the sacrifice, as we have said, is offered only to God. It is asserted that the author of the Introit is St. Gregory the Great, as may be seen in the works of Benedict XIV?

Kyrie, eleison ; Christe, eleison. These are Greek words that mean "Lord, or Christ, have mercy." This prayer is addressed three times to the Father, three times to the Son, and three times to the Holy Ghost. Durand[3] says that Mass was begun to be said in Greek in the Oriental Church at the time of the Emperor Adrian I, about the year 140. Pope St. Sylvester ordered that, after the example of the Greeks, the *Kyrie eleison* should be said in the Latin Church. According to Cardinal Bellarmine[4] this custom was introduced into Italy about

[1] "Nos, in isto loco, non aram fecimus Stephano, sed de reliquiis Stephani aram Deo."—*Serm.* 318, *E. B.*

[2] *De Afissæ S.* l. 2, c. 4.

[3] *Bation.* l. 4, c. 1.

[4] *De Aliss.* l. 2, c. 16.

a hundred and fifty years before St. Gregory. Thereby is shown the union that exists between the Greek and the Latin Church.

Gloria in excelsis Deo, etc. ("Glory be to God on high, etc."). This canticle or prayer is formed of the words that the cetestial choirs used when the Angel came to announce to the shepherds the birth of the Saviour; "Glory to God in the highest: and on earth peace to men of good will."[1] The remaining words were added by the Church. In it God is thanked for his glory, because God has used our salvation for his glory by saving us through Jesus Christ, who, in offering himself as a sacrifice to his Father, has procured salvation for men, and has given, at the same time, infinite glory to God. Then the Church, addressing herself to Jesus Christ, asks him by the merits of his sacrifice to have pity on us; and she concludes by proclaiming him: *Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen* ("For Thou only art holy; Thou only art Lord; Thou only, O Jesus Christ, art Most High in the glory of God the Father. Amen"). For our Saviour, who sacrifices himself as a victim, is at the same time God, equal to Him to whom the sacrifice is offered.

Then follows the prayer or Collect, thus called because the priest, performing the office of mediator between God and men, collects all the prayers of the people, and presents them to God. The Collect is said in a suppliant manner, with outstretched and raised hands. In these prayers are asked of God the graces that have reference to the mystery of the day: for example, at Easter, the grace to rise with Jesus Christ, and at the Ascension to dwell with him in spirit in heaven; or we ask for those graces that we wish to obtain through the

[1] *Luke,* ii. 14,

intercession of the saint whose feast we are celebrating. But all these prayers are concluded with the name of Jesus Christ: *Per Dominum nostrum Jesum Christum* ("Through our Lord Jesus Christ"). Because all the graces that we obtain are given to us chiefly in view of the merits of Jesus Christ. It is not true, as the innovators say, that we offer the Sacrifice of the Altar to the saints. It is altogether false; for we know very well that the sacrifice, being a cult or worship that is due to the sovereign Lord of the universe, can be offered only to God; and if at the Mass we make mention of the saints, we do so only because of the favors that they have received from God. to whom they acknowledge they are indebted for all the happiness that they possess.

Here follow the Epistle and the Gospel. While listening to the reading of the Epistle, we must hear it as if it is God himself who speaks by the mouth of his prophets and apostles.

The Epistle is followed by the Gradual, which, according to Bellarmin, was sung in former times while the deacon ascended the steps of the *ambo*—an elevated pulpit—to read the Gospel. The Gradual was followed by the *Alleluia,* a Hebrew word that signifies *Praise the Lord.* But in Lent the *Alleluia,* which expresses joy, is replaced by the Tract, which Abbot Rupert calls the *lamentation ofpenitents (Pœnitentium lamentum).*

The priest then leaving the left side of the altar, which represents the Jewish people, passes to the right side, which represents the Gentiles, who accepted the Gospel that was rejected by the Jews. We should listen to the Gospel as if we heard the words of our divine Saviour instructing us himself, and we should at the same time ask him for the necessary help to put in practice what he teaches. It is an ancient custom to stand during the reading of the Gospel, to show that we are ready to fol-

low the precepts and counsels that our Lord points out to us.

Credo (" I believe"). While the priest is reciting the symbol, we should renew our faith in all the mysteries and all the dogmas that the Church teaches. By the *symbol* was formerly understood a military sign, a mark by which many recognize one another, and are distinguished from one another: this at present distinguishes believers from unbelievers. Benedict XIV.[1] tells us that at Rome the recitation of the symbol during Mass was begun only in the eleventh century.

THIRD PART.

The Offertory and the Preface.

The Offertory embraces everything from the *Dominus vobiscum* till the Preface. In offering the bread and wine the priest calls them *the immaculate Host, the Chalice of salvation.* We should not be astonished at this; for all the prayers and all the ceremonies before and after the consecration have reference to the divine Victim. It is at the moment of consecration that the Victim presents himself to God, that he offers himself to him, and that the sacrifice is offered; but as these different acts cannot be explained at the same time, they are explained one after the other. The priest then offers by anticipation the bread prepared for the sacrifice, and while saying, *Suscipe, sancte Pater, hanc immaculatam Hostiam,* etc. ("Accept, O holy Father, this immaculate Host, etc."); and he offers the wine as if it had already been consecrated, by saying, *Offerimus tibi. Domine, Calicem salutaris,* etc. ("We offer unto Thee, O Lord, the Chalice of salvation, etc."); because this wine, being afterwards changed into the blood of Jesus Christ, becomes our sal-

[1] *De Missa S.* l. 2, c. 8.

vation. St. Augustine says that as at the Eucharistic Table our Saviour offers us to eat and to drink his body and his blood, we should also offer to him our body and our blood by giving ourselves entirely to him, being ready to sacrifice our life for his glory, should it be necessary. These are the beautiful words of the holy Doctor: "You know what this banquet is, and what nourishment is offered you at this table. Since Jesus Christ gives entirely his body and his blood, let no one approach without giving himself entirely to the Lord." [1]

A little water is mixed with the wine to represent the mixture or the union that takes place in the Incarnation of the Word between the divinity and the humanity, and also to represent the intimate union that is effected in the sacramental Communion between Jesus Christ and the person who communicates—a union which St. Augustine calls *Mixtura Dei et hominis* ("A mixture of God and of man"). Hence the priest, in the prayer which he recites while mixing the water with the wine, beseeches God to grant that, as his divine Son became partaker of our humanity, we may be made partakers of his divinity. The Council of Trent declares that this minglingof water and of wine in the chalice is prescribed: "The holy Synod admonishes that it is enjoined on the priests by the Church that they should mix water with the wine that is to be offered in the chalice, as it is believed that the Lord has done the same thing."[3] However, this is only an ecclesiastical, not a divine precept.

Offerimus tibi, Domine, Calicem salutaris, etc. ("We offer unto Thee, O Lord, the Chalice of salvation, etc."). The chalice of salvation is offered to the Lord, so that it may

1 " Mensa quæ sit, nostis; ibi est corpus et sanguis Christi; qui accedit ad talem mensam, præparet talia."—*In Jo. tr.* 47.

• " Monet sancta Synodus praeceptum esse ab Ecclesia Sacerdotibus, ut aquam vino in calice offerendo miscerent; quod Christum Dominum ita fecisse credatur."—*Stss.* 22 c. 7.

arise in his divine presence as an agreeable odor, for our salvation and for the salvation of the whole world. Cardinal Bona,[1] in his Liturgy, assures us that neither in the *Sacramentarium* of St. Gregory, nor in other authors, is any prayer found for the offering of the bread and of the wine; however, the same Cardinal says that in the ancient Liturgy which he caused to be published we find the prayers that were recited by the clergy as well as by the faithful when the latter presented to the priest their offerings. Moreover, our French author says that the prayers recited at present by the priest at the oblation of the bread and of the wine have reference to the offerings which the faithful formerly made, not at the altar, but at the balustrade of the choir.

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine, etc. (" In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, etc."). The priest presents himself before our Lord with an humble and a contrite heart, and begs him to bless the great sacrifice that is about to be offered: *Veni, Sanctificator,* etc. ("Come, O Sanctifier, etc.").

Then he goes to wash his hands, out of respect for this divine sacrifice, while reciting the psalm *Lavabo inter innocentes manus meas,* etc. (" I will wash my hands among the innocent, etc.").

Suscipe, Sancta Trinitas, etc. (" Receive, O Holy Trinity, etc."). By this prayer the priest offers to God Jesus Christ as a victim already immolated by his death on the Cross. Heretics calumniate us when they affirm that we offer to God two different sacrifices, namely, the sacrifice of the Cross and that of the altar. We reply to them that there are not two sacrifices, since, as we have already explained elsewhere, the sacrifice of the altar is a memorial of the sacrifice of the Cross; it is really the

[1] *Lib.* 2, c. 9, § 2.

same sacrifice as that of the Cross, Jesus Christ being there the principal offerer and the victim that is offered.

Orate, fratres, etc. ("Brethren, pray, etc."). By these words the priest exhorts the people to supplicate the Lord to receive this sacrifice for the glory of his name and the good of the faithful. The server then answers in the name of the people by praying to God to accept this sacrifice: *Suscipiat Dominus Sacrificium de manibus tuis,* etc. ("May the Lord receive this sacrifice from thy hands, etc.").

Then follows the *Secret,* a prayer that refers to the offerings made by the people, namely, of the bread and wine that are to be changed into the body and the blood of Jesus Christ. The Church asks the Lord to bless them and to render them profitable, not only to those who present them, but to all the faithful, just as may be seen in the Secret of the fifth Sunday after Pentecost: "Mercifully receive, O Lord, these offerings of thy servants; that what each hath offered to the honor of thy name, may avail to the salvation of all."[1] Thus the Offertory is concluded.

Before passing to the Canon, the priest reads the Preface, in which he exhorts the faithful to raise their hearts to God: *Sursum corda* ("Lift up your hearts"). The people answer that they have already done so: *Habemus ad Dominum* ("We have lifted them to the Lord"). And the priest continues by inviting them to unite with him in thanking the Lord: *Gratias agamus Domino Deo nostro* ("Let us give thanks to our Lord God"). He afterwards says that it is just and salutary to render thanks through Jesus Christ, who alone can worthily give thanks for the eternal salvation and for so many benefits granted to men and also to angels, who also give thanxs to God through Jesus Christ for all the gifts that they

[1] "Domine, has oblationes benignus assume, ut, quod singuli obtulerunt, cunctis proficiat."

have received. The priest entreats the Lord to accept our prayers united with those of the angels, who celebrate his glory by repeating without ceasing the canticle, *Sancius, Sanctus, Sanctus, Dominus Deus Sabaoth!'* ("Holy, Holy, Holy, Lord God of Hosts!"); and he concludes by repeating the words used by the Jewish people in their acclamations at the triumphant entry of Jesus into Jerusalem: *Benedictus, qui venit in nomine Domini! Hosanna in excelsis!'* ("Blessed is he that cometh in the name of the Lord! Hosanna in the highest!")

FOURTH PART.

The Canon.

Te igitur, clementissime Pater, etc. ("We therefore humbly pray and beseech Thee, most merciful Father, etc."). Here begins what we call the *Canon* of the Mass, which the Council of Trent declares to be free from every error,[3] since it is composed of the very words of our Lord, of the traditions of the apostles, and of pious regulations of the Holy See.[4] The Canon is very ancient: it was already in use in the fourth century, according to the testimony of St. Ambrose.[6] The priest first prays to his heavenly Father in the name of the whole Church, and through the merits of Jesus Christ, to accept and to bless the offerings that are made to him, and that are called gifts without spot: *Hcec dona, hæc munera, heee sancta sacrificia illibata* ("These gifts, these presents, these holy unspotted sacrifices"). These words apply not only to the bread and the wine that have been offered, but refer by

1 *Isa.* vi. 3. 2 *Matt.* xxi. 9.

3 " Ab omni errore purum."

4 " Is enim constat, cum ex ipsis Domini verbis, tum ex Apostolorum traditionibus, ac Sanctorum quoque Pontificum piis institutionibus."——— 22, c. 4.

5 *De Sacr.* l. 4, c. 4.

anticipation to the body and the blood of Jesus Christ, into which the bread and the wine are soon to be changed; hence they are called unspotted sacrifices Innocent III. refers these last words to the purity of the heart and of the body with which the priest should celebrate Mass: "We call them by this name because of the purity of heart and of body with which the priest should offer them."[1] But this is rather a spiritual and mystical reflection, the proper explanation is that which precedes it above.

The Holy Sacrifice is, before all, offered for the Catholic Church by praying to God that he may preserve her in peace, may defend her, maintain her in unity, and govern her through the ministry of the pastors, by communicating to them his Holy Spirit. It must be observed that the prayers of the Church, during the Holy Sacrifice, should be addressed to God the Father, as was ordained by the Third Council of Carthage: "During the August Function the prayer should be addressed to God the Father."[2] It does not follow that the other divine Persons should be excluded from these prayers; but they are considered together in the Person of the Father, their first principle, and this is the reason why the Church is accustomed to pray to the Father, with the Son, in the Holy Ghost.

At the first *Memento,* the priest recommends, at first, all those persons for whom he wishes most especially to pray; then he recommends all those who, happening to be present, offer with him the Holy Sacrifice; finally, he recommends all their relatives and friends. He says: i. *Pro quibus tibi offerimus, vel qui tibi offerunt* ("For whom we offer, or who offer up to Thee"). It must be remarked that the disjunctive particle *vet,* "or," is some-

[1] "'Illibata,' quæ sine macula cordis et corporis oportet offerri."—*De Alt. Mysi.* l. 3, c. 3.

[2] "Cum altari assistitur, semper ad Patrem dirigatur oratio."—c. 23

times conjunctive, and that it is probable that it is here taken in this last sense according to St. Gregory, as we are told by Benedict XIV. Moreover, it must be observed that there is a great difference between sacrificing and offering: to the priest alone belongs the right to sacrifice, whilst all those who are present may offer the sacrifice. 2. *Quorum tibi fides cognita est, et nota devotio* ("Whose faith is known, and devotion apparent unto Thee"). By these words we are to understand that in order to participate in the fruit of the sacrifice we must have faith and devotion, which spring from charity. 3. *Pro redemptione animarum suarum* (" For the redemption of their souls"). The first effect of the sacrifice of the Cross, which is applied to us by the sacrifice of the altar, is to become free from the power of the devil. 4. *Pro spe salutis et incolumitatis suce* (" For the hope of their safety and salvation"). These words comprise all the spiritual and temporal graces that God grants to us by virtue of this sacrifice, through which alone we can render to God the thanks that we owe him.

Communicantes et memoriam venerantes, etc. (" Communicating with the saints and honoring the memory, etc."). This prayer is said in order to enter into communion with the Church triumphant. Thereby we honor, in the first place, the memory of the Mother of God, then that of the apostles, then that of the martyrs and of all the other saints, through the merits and the intercession of whom we beg our Lord's protection in all our necessities. We who are travellers upon earth form only one body with the saints who are in heaven, and united with them in the same spirit, we offer to God the same sacrifice.

Hanc igitur oblationem, etc. ("We therefore beseech Thee, O Lord, graciously to accept this oblation, etc."). The priest spreads his hands over the bread and the wine, and, through the merits of Jesus Christ, who re-

deemed us from the power of the devil, he prays to the Eternal Father favorably to accept this offering that his servants and his whole family make to him. He also asks God to help us to enjoy peace in this life, to preserve us from hell, and to admit us among the number of the elect: *1st in electorum tuorum jubeas grege numerari* ("And number us in the flock of Thine elect"). Estius observes that by these last words we do not ask of God predestination, as if God could change his eternal decrees, but we ask of him the effects of predestination, that he may draw us to himself and conduct us to eternal happiness.[1] In the Old Law he who offered sacrifice placed his hands on the victim to signify that just as this animal was soon to lose its life by immolation, so he also offered up his own life to God. It is with the same spirit of sacrifice that every priest should offer himself to God, when he spreads his hands over the host and the ☙halice.

Quam oblationem tu, Deus in omnibus, queesumus, benedictam, adseriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi ("Which oblation do Thou, O God, vouchsafe in all respects to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of Thy most beloved Son, Jesus Christ our Lord"). In this prayer the priest asks God to cause this oblation to be blessed *{benedictam),* that by this blessing the bread and lhe wine may be changed into the body and the blood

[1] "Non petimus immutari æternum Dei propositum, sed causam pro effectu ponimus, orantes ut Deus nos ad se convertat atque ad æternam felicitatem perducat; qui sunt effectus prædestinationis."—*In Sent.* l. i, d. 40, § 22.

* Such should also be, in this grave ceremony, the sentiments of all the faithful, who, we should not forget, offer the holy sacrifice jointly with the priest.—Ed.

of Jesus Christ; that it may be admitted *(adscriptam),*—that is, substracted from all profane usage and wholly consecrated to the divine Majesty; ratified *(ratam),* that is, approved as a perfect sacrifice; reasonable or rational *(rationabilem),*—this includes an allusion to a passage in the Epistle to the Romans, in which St. Paul says: "I beseech you . . that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service;"[1] acceptable *(acceptabilem),*—that is, altogether agreeable and worthy of being received, differently from the victims and the oblations of the Hebrew people, which were not sufficient to appease the divine justice incensed against sinners; and, finally, *Ut nobis corpus et sanguis fiat dilectissimi Filii tui* ("That it may become to us the body and blood of Thy most beloved Son"). The priest, according to St. Thomas, does not thereby ask that the consecration be accomplished, but that it be profitable to us.[2]

Qui, pridie quam pateretur, etc. ("Who the day before he suffered," etc.). Here the priest, renewing the memory of the Passion of Jesus Christ, relates what the Lord did on the evening before his death, when he instituted the Sacrament and the sacrifice of his body and blood. Then the priest does the same thing, and consecrates by pronouncing the very words used by Jesus Christ, as St. Ambrose remarks: "He uses not his own words, but the very words of Jesus Christ."[3]

The form of the consecration is taken from St. Matthew: *Hoc est corpus meum* ("This is my body").[4] These words need no explanation, since they themselves

1 "Exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum."—*Rom.* xii. i.

2 "Non ut consecratio impleatur, sed ut nobis fiat fructuosa."—P. 3, q. 83, a. 4.

3 "Non suis sermonibus, sed utitur sermonibus Christi."—*De Sacr.* l. 4. c. 4.

4 *Matt.* xxvi. 26,

declare what mystery is accomplished, namely, the change of the bread into the body of Jesus Christ.

The form of the consecration of the chalice is as follows: *Hic est enim calix Sanguinis mei, novi et eeterni Testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum* (" For this is the chalice of my blood of the new and eternal testament, the mystery of faith, which shall be shed for you, and for many, to the remission of sins"). These words the Church has taken from different texts of the Gospel, partly from St. Luke, partly from St. Matthew. St. Luke says: *This is the chalice, the new testament in my blood, which shall be shed for you*[1] St. Matthew: *For this is my blood of the new testament which shall be shed for many unto remission of sins?*[2] The word *cetcrni,* "everlasting," is found in St. Paul: *In the blood of the everlasting testament?*[3] The other words, *Mystery of faith,* the Roman catechism declares are taught by sacred tradition, which is the guardian of Catholic truths. This divine mystery is called *Mystery of faith,* not to exclude the reality of the blood of Jesus Christ, but to show that in it the faith shines forth in a wonderful manner, and triumphs over all the difficulties that may be raised by human reason, since it is here, says Innocent III.,* that we see one thing and believe another. We believe, he adds, that the form that we read in the Canon was received from Jesus Christ by the Apostles, and that they transmitted it to their successors?[6] The

1 " Hic est calix novum Testamentum in Sanguine meo, qui pro vobis fundetur."—*Luke,* xxii. 20.

- "Hic est enim Sanguis meus novi Testamenti, qui pro multis effundetur in remissionem peccatorum."—*Matt.* xxvi. 28.

3 "In sanguine Testamenti æterni."—*Ileb.* xiii. 20.

4 "Quoniam aliud ibi cernitur, aliud creditur."—*De Alt. Myst.* 1, 4. c. 36.

6 "Sane formam istam verborum ab ipso Christo acceperunt Apostoli, et ab ipsis Apostolis accepit Ecclesia."—*Ibid.* c. 5.

Roman catechism,[1] moreover, says, that the words of consecration should be thus understood: It is my blood that is contained in the chalice of the New Testament. This signifies that men receive no longer the figure of the blood of Jesus Christ, as was the case in the Old Law; but they really receive the true blood of the New Testament. The words *Pro vobis et pro multis (f* For you and for many") are used to distinguish the virtue of the blood of Christ from its fruits; for the blood of our Saviour is of sufficient value to save all men, but its fruits are applicable only to a certain number and not to all, and this is their own fault. Or, as the theologians say, this precious blood is (in itself) sufficiently *(sufficienter}* able to save all men, but (on our part) effectually *(efficaciter}* it does not save all—it saves only those who co-operate with grace. This is the explanation of St. Thomas, as quoted by Benedict XIV.*

The consecration is followed by the elevation of the host and of the chalice: this is done, writes Sassi, in order to prove the truth of the Eucharist which was attacked by Berengarius at the beginning of the twelfth century. The same truth is again professed at the second elevation shortly before the *Pater noster,* when the priest says, *Omnis honor et gloria* (" All honor and glory"). It was also at the time of the heresy of Berengarius that the custom was introduced of ringing the bell at the elevation of the Host and of the chalice.

[1] P." 2, c. 4, q. 2o.

* *De Miss. Sacr.* l. 2, c. 15.—Benedict XIV. here observes that St. Thomas (P. 3, q. iS, a. 3) seems to favor the opinion of those who make the essential form of the consecration of the chalice consist in all the words that the priest pronounces as far as *IDec quotiescumque;* because the words that follow, *Hic est enim calix sanguinis mei,* are *determinationes pnrdicati,* that is to say, *sanguinis Christi,* and consequently, belonging *ad integritatem ejusdem locutionis,* are *de substantia forma.* St. Pius V. caused the contrary opinion to be erased from the commentary of Cajetan,

Ihcc quotiescumque feceritis, in mei memoriam facietis ("As often as ye do these things, ye shall do them in remembrance of me"). After the two consecrations the priest repeats the words of Jesus Christ, by which our Saviour commanded his Apostles and their successors to do, in memory of his Passion, what he had just done himself in their presence.

Unde et memores, Domine, etc. (" Wherefore, O Lord, . . . calling to mind," etc.). Here the priest calls to mind the Passion of our Lord, his resurrection, and ascension. He offers to the divine majesty in the name of the Church the consecrated victim, which he calls a *pure* Host, exempt from every sin; *holy,* being united with the divinity in the person of the Word; *immaculate,* without any stain; and then, "The holy bread of eternal life, and the chalice of everlasting salvation." While pronouncing these words he blesses the bread and the chalice with the sign of the cross. On this subject Luther turns to ridicule the Roman Church bv asking how the priest blesses Jesus Christ—how the creature blesses the Creator. We answer here that the priest blesses the Host, not by his own authority, nor in his own name, but in the name and by the authority of the Eternal Father, who alone can bless Jesus Christ as man and as victim. Such is the answer given on this point by Innocent III. St. Thomas answers differently by saying that after the consecration the priest does not make the sign of the cross to bless, but only to remind us of the power of the cross and of the death of our Lord.[1]

Supra qua propitio, etc. ("Upon which vouchsafe to look," etc.). The priest then prays to the Lord that he

[1] "Sacerdos, post consecrationem, non utitur cruccsignatione ad benedicendum et consecrandum, sed solum ad commemorandum virtutem crucis et modum passionis Christi quæ ad crucem est terminata."—P. 3, q. 83, a. 5.

may accept with pleasure this sacrifice, just as he accepted the offerings of Abel, the sacrifice of Abraham, and that of Melchisedech. In recalling to mind thesacrafice of Abel, of Abraham, and of Melchisedech, we regard less the value of the things offered than the sanctity of those who offered them, because they were holy men. Conquently, if God, because of his sanctity, favorably received their sacrifice, how much more should please him the sacrifice of the Saint of saints—of our Lord Jesus Christ ! But the most decisive reason on account of which the Church makes special mention of these three sacrifices is, because they represented in an excellent manner the sacrifice of Jesus Christ.

Supplices te rogamus, etc. ("We most humbly beseech Thee," etc.). The priest continues humbly to ask the Saviour that the consecrated Host be presented to his divine Majesty through the hands of his holy Angel, in order that all those who are going to receive the body and the blood of his adorable Son may be filled with blessings and all celestial gifts through the merits of Jesus Christ. By the Angel of whom mention is made in this prayer, we may understand the Angel who presides at the Sacrifice of the Altar, or, as our French author says, we may understand Jesus Christ himself, who is preeminently the Holy Angel, called in Scripture the Angel of the Great Counsel. But the explanation of St. Thomas seems to be the most natural. The priest, he says, speaks for the Church, and asks that the Angel who presides at the divine mysteries may present to God the prayers of the celebrant and of the people.[1]

Memento etiam, Domine, etc. ("Be mindful, O Lord," etc.). The priest asks the Lord to remember his servants who have passed to the other life and are slumber-

[1] "Sacerdos petit hoc pro corpore mystico, ut scilicet orationes Sacerdotis et populi Angelus assistens divinis mysteriis Deo repraesentet."—P. 3, q. 83, a. 4.

ing in the sleep of peace, and to grant them a place of refreshment, light, and peace, through the merits of Jesus Christ. When the charity of the souls that depart from this life is not sufficient to purify them, the fire of purgatory will supply this defect. Yet the charity of the Saviour supplies it best by means of the Eucharistic sacrifice, which procures for these holy souls great mitigation of their sufferings, and often deliverance from their torments. The Council of Trent says: "The souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar." [1] And it adds[2] that this is a tradition of the /Apostles. St. Augustine exhorts us to offer the sacrifice for all the dead, in case the souls that we recommend cannot receive our help.

Nobis quoque peccatoribus, etc. ("And to us sinners," etc.). Here the Church prays for sinners, in order that God may vouchsafe, in his mercy, to permit them to enter the society of the saints; and she asks this grace through the merits of Jesus Christ. She then adds:

Per quern hcec omnia semper bona creas, etc. ("By whom, O Lord, Thou dost always create," etc.). By the Word Thou hast created this bread and wine, and now, by the same Word, Thou hast sanctified *(sanctificas)* them by reserving them for the sacrifice. Thou hast quickened them *(vivificas)* by changing them into the body and the blood of Jesus Christ; Thou hast *blessed (benedicis)* them and transformed them into a source of benediction for the Church of Christ; and, finally, *Thou hast given us all these good things (et preestas nobis)* by distributing them to the faithful in Holy Communion. And all these favors the Church asks through the merits of Jesus Christ: *Per ipsum,* that is, through him; *cum ipso,* in

1 "Animas ibi detentas, fidelium suffragiis, potissimum vero acceptabili altaris Sacrificio juvari."—.Sw. 25, *Deer. de Ptirg.*

2 22, *c.* 2.

union with our Saviour; *in ipso,* in him as the members are in the body, since God recognizes as his own only those who are united with Jesus Christ.

THE PATER NOSTER.

Oremus. Præceptis salutaribus moniti, etc. (" Instructed by Thy saving precepts, etc."). The Church militant regards herself as entirely composed of sinners; she thinks herself unworthy to call God her Father, and to address to him the seven petitions, which in the name of the faithful she is going to address to him by reciting the *Pater noster, if* Our Father"). Hence she protests that she only dares to address to God this prayer because God himself has commanded her to do so. She then teaches us that we may venture to present to God the seven petitions which contain the whole economy of our salvation, because it is pleasing to him and he himself gives us the command. We are so miserable, and our mind is so limited, that we do not even know what graces we should ask of God in behalf of our own salvation. Regarding our poverty and our insufficiency, Jesus Christ himself deigned to compose our prayer or to indicate the subjects on which we should address Almighty God. He instructs us to say:

Pater noster, qui es in cœlis (" Our Father, who art in heaven, etc.). The Apostle St. John says: *Behold what manner of charity the Father hath bestowed upon us that we should be called, and should be the sons of Godt* It is assuredly only by the effect of extreme love that we worms of the earth have been enabled to become the children of God, not by nature, but by adoption; and such is the immense grace that the Son of God has obtained for us by becoming man; for St. Paul says: *You have received the*

[*] Videte qualem charitatem dedit nobis Pater, ut Filii Dei nominemur et simus."—I *John.* iii. i.

spirit of adoption of sons, whereby we cry, Abba (Father}.' Can a subject wish for greater happiness than to be adopted by his king? ora creature to be adopted by its Creator? This is what God has done for us; and he wishes that we should address to him with filial confidence the following prayer:

1. *Sanctificetur nomem tuum* ("Hallowed be Thy name"). God cannot possess a greater sanctity than that which he possesses from all eternity, because he is infinite; hence what we ask in this prayer is merely that God may make known in every place his holy name, and that he may make himself loved by all men: by unbelievers, who know him not; by heretics, who do not know him in the right manner; and by sinners, who know him but do not love him.

2. *Adveniat regnum tuum (*" Thy kingdom come")· Two kinds of dominion God exercises over our souls—the dominion of grace and the dominion of glory. By these words we ask for both, namely, that the grace of God may reign among us in this life, that it may direct and govern us, so that one day we may be judged worthy of glory, and may have the happiness to possess God and be possessed by him for all eternity.

3. *Fiat voluntas tua, sicut in cælo, et in terra* (" Thy will be done on earth, as it is in heaven"). The whole perfection of a soul consists in the perfect accomplishment of the will of God? as is done by the blessed in heaven. Hence Jesus Christ wishes us to ask the grace to accomplish the will of God upon earth, as the angels and saints accomplish it in heaven.

4. *Panem nostrum quotidianum da nobis hodie* (" Give us this day our daily bread"). Such is the text as we find it in St. Luke.[2] By this prayer we ask God for the temporal

[1] " Accepistis Spiritum adoptionis, in quo clamamus: Abba (Pater)." —*Rom.* viii. 15.

[2] *Luke,* xi. 3.

goods of which we stand in need to sustain our present life. The words "Our daily bread"[1] teach us that we should ask for this kind of goods with moderation,-after the example of Solomon, who asked only what was necessary: *Give me only the necessaries of life)* It is to be remarked that in the Gospel of St. Matthew, instead of the *daily bread,* we read, *Give ns this day our* **supersubstantial bread*[2] By this supersubstantial bread we must understand, according to the explanation given by the Roman catechism, Jesus Christ himself in the Sacrament of the Altar, that is, in Holy Communion. We ask this heavenly bread every day, *Give us this day,* because every good Christian should communicate every day. if not really at least spiritually, as we are exhorted by the Council of Trent.

5. *Et dimitte nobis debita nostra, sicut ei nos dimittimus debitoribus nostris* ("And forgive us our trespasses, as we forgive them that trespass against us"). To eat worthily of this heavenly bread, we must be free from mortal sin, or at least be washed of it by the blood of the Lamb in the sacrament of penance. We *tty, free from mortal sin;* but it must be observed that if anyone should communicate with an actual affection for some venial sin, he could not be said to communicate without offering some indignity to our Lord—at least if he communicates often.

6. *Et ne nos inducas in tentationem* (" And lead us not into temptation"). How are these words to be under-

[1] "Tribue tantum victui meo necessaria."—*Prov.* xxx. 8.

[2] "Supersubstantialem."—*Matt.* vi. 11.

* These two expressions are not opposed to each other; on the contrary, one explains the other. We ask, in the one as in the other, what is each day necessary for the subsistence of the body and of the soul; but we chiefly ask for spiritual nourishment, and, above everything else, for the Holy Eucharist, which is pre-eminently and beyond comparison called the bread of life and the true bread of the children of God · *Panis vita, vere Panis filiorum.* —Ed.

stood ? Does God sometimes tempt us—does he lead us into temptation? No; for St. James says: *God is not a tempter of evils, and He tempteth no man)* This text we must understand as we do that of Isaias: *Blind the heart of this people . . . lest they see)* God never blinds any sinner, but he often refuses to grant to some, in punishment for their ingratitude, the light that he would have given them had they remained faithful and grateful. Hence when it is said that God makes any one blind, it is meant that he withholds the light of his grace. This, therefore is the sense of the prayer, *and lead us not into temptation;* we ask God not to permit us to have the misfortune of being in those occasions of sin in which we might fall. Hence we should always watch and pray as the Lord exhorts us to do, in order not to fall into, temptation: *Watch ye, andpray thatye enter not into temptation)* To enter into temptation means the same as to find one's self in the danger of falling into sin; we should therefore often say to God, *Lord, lead us not into temptation.*

7. *Sed libera nos a malo* ("But deliver us from evil"). There are three kinds of evils from which we should ask the Lord to deliver us—the temporal evils of the body, the spiritual evils of the soul, and the eternal evils of the next life. As for the temporal evils of this life, we ought always to be disposed to receive with resignation those that God sends us for the good of our souls, such as poverty, sickness, and desolation; and when we ask God to deliver us from temporal evils we should always do so on condition that they are not necessary nor useful for our salvation. But the true evils from which we

1 " Deus enim intentator malorum est; ipse autem neminem tentât."—*fames,* i. 13.

2 " Excæca cor populi hujus . . . ne forte videat."—*Isa.* vi. 10.

3 "Vigilate et orate, ut non intretis in tentationem."—*Matt.* xxvi. 41.

should absolutely pray to be delivered are spiritual evils, sins, which are the cause of eternal evils. Moreover, let us be convinced of this infallible truth, that in the present state of corrupt nature we cannot be saved unless we pass through the many tribulations with which this life is filled: *Through many tribulations we must enter into the kingdom of God)*

The priest finishes the Lord's prayer with the word *Amen,* which he pronounces in a low voice, because he represents the person of Jesus Christ, who is the foundation of all the divine promises.* This word is a summary of all the petitions that have been made—petitions the repetition of which pleases the Lord, for the more we pray to God the more he will hear our prayers. The great people of this world are not pleased when they are importuned by petitions; but this importunity is pleasing to God, says St. Jerome.2 Cornelius à Lapide even assures us that God wishes that we should persevere in this importunity in our prayers.3

FIFTH PART.

From the Prayer "Libera nos" till the Communion.

Immediately after the *Pater noster* the priest recites the prayer *Libera nos, queesumus, Domine* ("Deliver us, O Lord"), by which he asks the Lord for himself and for all the faithful to grant, through the intercession of the Blessed Virgin, of the apostles and of all the saints, a continual peace during the days of the present life, so

1 "Per multas tribulationes oportet nos intrare in regnum Dei."—*Acts,* xiv. 2i.

9 "Oratio, quamvis importuna, plus arnica est."—*Hom. in Matt.*

3 "Vult Deus nos in oratione esse perseverantes usque ad importunitatem."—*In Luc.* xi. 8.

* This signifies that the divine Mediator gives support to our prayer and renders it efficacious.—Eu.

that his divine mercy may preserve them from every sin and from all confusion.

He then says, *Pax Domini sit semper vobiscum* ("May the peace of the Lord be always with you"). He wishes the peace of the Lord for all his brethren, who answer him with the same wish: *Et cum spiritu tuo* ("And with thy spirit"). He makes at the same time upon the chalice, with the particle of the Host which he holds in his hand, three signsof the cross, which indicates, according to St. Thomas,[1] the three days that Jesus Christ spent in the tomb.

The priest then drops the sacred particle into the chalice and says these words: *Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam!* ("May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life").[2] Explaining these words, *Consecratio . . . fiat,* Bellarmin says that we do not here ask that the consecration should take place, but that it be profitable for eternal life to those who are about to receive Jesus Christ in Holy Communion. This mixture of the holy species represents the union of the divinity with the humanity which was at first effected in the womb of Mary through the Incarnation of the Word, and which is renewed in the souls of the faithful when they receive him in the Eucharistic Communion.

Agnus Dei, qui tollis peccata mundi ("Lamb of God, who takest away the sins of the world"). Before Communion the Lamb of God, Jesus Christ, as the victim of the sacrifice, is invoked, and is invoked three times, to point out

[1] P. 3, q- 83, a. 5.

[2] " Non enim petimus ut nunc fiat Consecratio, sed ut Consecratio, antea facta, sit nobis ad vitam æternain salutaris."—*De Miss.* l. 2, c. 27.

the need that we have of his grace, in order to be reconciled with God and to receive his peace.

Here follow the three prayers that precede Communion.

In the first prayer—*Domine Jesu Christe, qui dixisti Apostolis tuis. Pacem relinquo vobis* (*‘ Lord Jesus Christ, who said to Thy Apostles, I leave you peace”)—prayer is offered to God that he may vouchsafe to grant peace to the Church in consideration of her faith, and keep her in union, according to his will, by delivering her from the division produced by false doctrines, and from all that is contrary to the divine will.—And here the Church has introduced the custom that the faithful should give one another the kiss of peace, to remind them that their hearts should be united in charity. Before giving the kiss of peace, the priest kisses the altar, to show that he cannot give the peace unless he has first received it from Jesus Christ, who is represented by the altar.

In the second prayer, *Domine Jesu Christe, Fili Dei vivi,* the priest asks Jesus Christ, by virtue of his adorable body and blood, to deliver him from all evils, and to keep him always united with him.

In the third prayer he beseeches the Lord that this Communion may not turn to his condemnation, but may be for the salvation of his soul and body.—The Holy Eucharist protects the soul against temptations and passions; it extinguishes the fire of concupiscence that burns in our bodies, and is a powerful remedy against the death of the soul.

After these prayers the priest says, while invoking the name of the Lord, *Panem coelestem accipiam, ct nomen Domini invocabo* (“ I will take the bread of heaven, and call upon the name of our Lord”). In order that the earthly food maÿ be of benefit to us, we must eat it when we are hungry; in like manner, in order that Communion may produce in us much fruit, we should receive it with

great desire to possess Jesus Christ and to love him ardently. As John Gerson says, we ought, at the moment in which we are about to receive Jesus, invoke him anew, in order to obtain the grace to receive him with great profit to our souls.

Corpus (Sanguis) Domini nostri Jesu Christi custodiat animam mcam in vitam aternam ("May the Body (Blood) of our Lord Jesus Christ preserve my soul to life everlasting"). While pronouncing these words the priest receives the body and the blood of Jesus Christ. This prayer recalls to our mind that this precious body and blood are given to us as a pledge of eternal life, and as a *viaticum* in order to pass from this exile to our heavenly country. Hence when we receive Communion we ought to be so disposed as if we had to leave the earth at once, to enter eternity.

SIXTH PART.

Thanksgiving.

Quid retribuam Domino pro omnibus qua retribuit mihi I ("What shall I renderto the Lord for all he hath rendered unto me ?") The priest says, *For all, etc.,* because he who receives Jesus Christ in Communion receives all the gifts and all the goods that one can desire, according to the words of St. Paul: *How hath He not also, with Him, given us all things.*[1] He says, *What shall* ***I*** *render ?* because man is not capable of thanking God as he should thank him. Jesus Christ only can worthily thank the Eternal Father for the gifts that he bestowed upon men. The priest therefore adds: *Calicem salutaris accipiam, et nomen Domini invocabo* ("I will take the chalice of salvation, and call upon the name of the Lord"). He suppli-

[1] "Quomodo non etiam cum illo omnia nobis donavit?"—*Rom.* viii. 32.

cates the Divine Redeemer to thank the heavenly Father for himself and for all men.

After having taken the precious blood he renews his thanks to God in the following words: *Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum* ("Grant, O Lord, that what we have taken with our mouth we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy"). By this prayer the Church makes us ask God that, as our mouth has received this divine food and drink, our hearts may also receive them, so that they may be forus an eternal remedy that may forever heal us of all our infirmities.

Finally the priest says, *Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhœreat visceribus meis* (" May Thy body, O Lord, which I have received, and the blood which I have drunk, cleave to my bowels"). In this prayer, and in the last prayer called Post-communion, he asks, through the merits of Jesus Christ in this mystery, and through the intercession of the saint whose memory is celebrated, that this divine Saviour may always preserve him in this intimate union with him, and that no stain may rest on his soul, which has been nourished by a sacrament so holy and so pure.

Ite, Missa est (" Go, the Mass is ended"); or, *Benedicamus Domino* ("Let us bless the Lord"). It is with these words that the priest dismisses the people, just as if he said, The Sacrifice is accomplished; and those who are present while thanking God by the mouth of the server, say, *Deo Gratias* ("Thanks be to God"). "To give thanks to God," says St. Augustine, " is to acknowledge that all good things come from God, and to thank him for them." [1]

The priest afterwards passes to the right side of the

[1] " Deo gratias agere, est sentire omnia bona a Deo data esse, et pro ipsis Deum laudare."

altar, and recites the Gospel of St. John: *In principio erat Verbum* (“ In the beginning was the Word "). William de Bury says that it was St. Pius V. who ordained that this Gospel should always be recited at the end of Mass; as formerly some said it, and others omitted it.

This explanation of the prayers of Mass may be serviceable to all—to the faithful as well as to priests.

QUeonnt

OF THE MANNER IN WHICH THE BLESSED SACRAMENT, WHICH HAD BEEN STOLEN IN Λ PARISH OF THE DIOCESE OF NAPLES, WAS MIRACULOUSLY FOUND, IN THE YEAR 1772.

Having received information from many persons of the wonderful occurrence that I am now going briefly to relate, I endeavored to collect evidence sufficient to enable me to publish an account of it; and I first obtained a full relation of the fact, written by a priest of the same town, who was one of the eye-witnesses of the miracle. But not satisfied with this, I read myself the authentic process that was drawn up by the Archiépiscopal Court of Naples, by order of his Eminence Cardinal Sersale, the present Archbishop. The process is very long, consisting of 364 pages—a most careful investigation into the facts having been made by the officers of the court from the evidence of many priests and lay persons, all of whom, in perfect agreement, made their depositions on oath.

It happened on the morning of the 28th of January, in the past year 1772, at a place called S. Pietro à Paterno, in the diocese of Naples, that the tabernacle of the parish church, in which the Blessed Sacrament was reserved, was found open, and that the two ciboriums, a large and a small one, containing many particles, had been taken away. For several days the whole neighborhood was in the greatest distress and grief; and though the most diligent search was made, no tidings could be obtained either of the ciboriums or of the sacred particles. At last, on Thursday, the 18th of February, a

certain youth, Giuseppe Orefice, of about eighteen years old, as he was passing in the evening near the property of the Duke of Grottolelle, saw a number of lights, which had the appearance of bright stars. The following evening he saw the same thing, and on coming home he told his father what he had seen; his father, however, would not believe him.

On the following day, about an hour before sunrise, the father was passing by the same spot, with Giuseppe and his brother Giovanni (a child of eleven years), who, turning to his father, said: "See, father, the lights of which Giuseppe spoke to you yesterday evening, and you would not believe him!"

On the evening of the same day, the same boys, on coming home, again saw the lights in the same place. Don Girolamo Guarino, the confessor of Giuseppe Orefice, was then informed of it, who, in company with his brother Don Diego, also a priest, went to the spot where the lights had been seen, and meanwhile sent for Orefice, who, on coming there with his brother and a person called Tomaso Piccino, again saw the lights; but at that time the priests saw nothing.

On the evening of Monday, the 23d of February, Orefice returned to the spot with Piccino and a man named Carlo Marotta, and met on the road two strangers, who stopped and asked them what those many lights were which they had just distinctly seen, and which twinkled like stars. They replied that they did not know; and, taking leave of the strangers, they ran in haste to mark the spot where they had seen the lights. As soon as they had marked the spot, which was distant a few steps from the hedge, and in which was a poplar-tree higher than the rest of the trees, they went to find the two priests already mentioned, told them what had occurred, and returned all together to the spot.

When they were all there, with a child of five years,

nephew to the two priests, the child cried out: "See, there are the lights, which look like two candles." (Here we must observe, that the lights did not always appear in the same manner.) At the same moment Orefice saw these two lights,'and said they shone like two stars; Carlo and Tomaso also saw them, and three Other children of Signor Guarino, close to the poplai already mentioned.

After this they heard the shouting of many people, who, from a stack of straw which was on the property, were begging the priest to come and see in the stack a great light in the appearance of a flame. In the mean time, a woman named Lucia Marotta threw herself with her face to the ground on the spot where the light was seen.

The priests and many other persons ran up, and having lifted up the woman, commenced to dig the ground; but then they found nothing. The two brothers, Giuseppe Orefice, with Tomaso Piccino and Carlo Marotta, then returned to the town; and going along the Strada Regia they heard the cries of those who had remained on the spot. Going back there, Piccino fell suddenly upon his face; and after a few steps, Giuseppe felt himself pushed forward on the shoulders, and he also at once fell to the ground. In the same way, and at the same moment, the other two, Carlo Marotta and Giovanni, Giuseppe's brother, also fell; and all four felt their heads wounded, as if they had received a severe blow with a stick.

Having risen, they went forward a few steps; Giuseppe, as also Carlo, Tomaso, and Giovanni, saw a brilliant light as of the sun coming forth from beneath the poplar-tree; and they all four saw rising out of this light, to about four or five feet in height, a dove, which was almost as brilliant as the light itself: the dove, however, gliding down into the earth at the foot of the

poplar, from which it came out, disappeared, as also did the light. What the dove signified is not known; but it appears certain that it was something supernatural; and all the persons already mentioned gave evidence of the fact upon oath before the Vicar-General of Naples.

After this, remaining in the same place, they all cried out: "See, there are the lights!" And going on their knees they began to seek for the sacred particles. While Piccino was scooping out the earth with his hands, they saw one particle come out white as paper. They then sent to call the priests. Don Diego Guarino came, and kneeling down he took the sacred particle and put it in a white linen handkerchief, amid the tears and devotion of all the people, who wept bitterly.

He then began to search more carefully; and having removed some more earth, he saw a group of about forty particles appear, which had not lost their whiteness, although they had been buried for nearly a month from the time they were stolen. They were placed in the same handkerchief, and the earth in which they were found was also removed.

It being now rumored about, other priests of the place came to the spot, bringing with them a ciborium, cotta, stole, canopy, and torches. In the mean time a priest and a gentleman went to Monsignor the Vicar-General to know what was to be done. An order came that the particles should be carried in procession to the church. They did so, and arrived at the church about half-past eleven at night, when the particles were placed in the tabernacle.

This took place on the night of the 24th of February. The people were much consoled, but not fully so, because the greater part of the particles, as was supposed, Avere still wanting.

But on the evening of the following Tuesday, the 25th, a small light, but very brilliant, was seen in the same

place as at the first, by many persons, country-people, gentlemen, as also by the priests Don Diego Guarino and Don Giuseppe Lindtner, who wrote for me an account of the whole affair, as I mentioned at the beginning. This priest, being much terrified, pointed to a mustard-plant which was growing there, and cried out: "O Jesus, O Jesus! look at the light there, look at it!" Upon which the others also saw a most dazzling light, which rose about a foot and a half from the ground, and formed itself on the top into the figure of a rose. Giuseppe Orefice, who was there, affirmed that the light was so brilliant that his eyes remained for some time dazzled and dimmed.

They began, therefore, to seek the remainder of the particles in that place, but found none; but on the evening of the following day, the 26th of February, a number of lights was seen round the stack of straw by three cavalry soldiers of the regiment called Borbone, Pasquale de S. Angelo of the diocese of Atri and Penne, Giuseppe Lanzano, and Angelo di Costanzo of Acerra, who were all examined before the archiépiscopal court. These deposed before Monsignor the Vicar-General, that as they were riding round the royal villa of Caserta, where his majesty the king then resided, they saw on the property above mentioned "several lights like shining stars." These are the very words of the soldiers, as taken down in the process.

Moreover, on the same evening of the 26th, Signor D. Ferdinando Haam, a gentleman of Prague in Bohemia, Chancellor and Secretary for letters to the Embassy of his Imperial and Royal Apostolic Majesty, was returning from the city of Caserta at about nine at night, along the Strada Regia, near to the above-mentioned property: he alighted from his carriage to go and see the place where he had heard the stolen particles had been found two days before. On arriving there he

found many persons, and among them the priest Don Giuseppe Lindtner, with whom he was acquainted, who told him the whole history both of the sacrilege and of the miraculous discovery of the particles. Signor Haam, after having heard the priest, related that he also, eight or nine days before, on the 17th or 18th of the month, not having then heard either of the particles that had been stolen or of the lights that had been seen, was passing by this place about nine at night, and that he saw "a great number of lights amounting to about a thousand," and at the same time a number of persons who were standing in silence and with devotion round the lights. Being much frightened at what he saw, he asked the driver what those lights were; he replied, " that perhaps they were accompanying the Most Holy Viaticum to some sick person." " No," replied Signor Haam, "that cannot be, otherwise we should at least hear the bells." Hence he suspected that these lights were the effect of some diabolical sorcery, and so much the more as the horse had stopped, and would not go on a step: he therefore made the driver get down, but it was impossible to make the horse go on; it trembled all over and foamed at the mouth. At last, after many attempts, the horse, drawn away as by force out of the road which led to the ground, set off with such speed that the driver cried out: "O Jesus, what will come of this ?" And so Signor D. Ferdinando returned to Naples, seized with great fear. He himself deposed the whole of this in the archiépiscopal court, as maybe read in the process.

On the evening of Thursday, the 27th, at about seven o'clock, Giuseppe Oreiice and Carlo Marotta went to the place where was the stack of straw, which they found had been burned by the priests Don Girolamo Guarino and Giuseppe Lindtner, in order that they might more easily search for the missing particles:

they found also Giuseppe Piscopo, Carmine Esposito, and Palmiero Novello, prostrate on the ground and weeping, because they had seen a little light appearing and then disappearing before them several times. When Orefice heard this, he knelt down, and began to recite the acts of faith, hope, and charity: when he had finished he returned with the others to see what the light was, which, according to the deposition of Orefice, rose up about four fingers from the earth, and then disappeared as it were in the ground. After this, having put a mark over the place where the light had appeared, so as not to be mistaken, Orefice and Marotta went to inform the priest Don Girolamo Guarino, who came immediately to the place and found many persons kneeling there: he began to search with care about the ground on which the mark had been placed.

At this moment many persons again saw the light; and Guarino, who did not see it, made the sign of the cross upon the ground, and ordered his brother Giuseppe to scoop out the earth on which the stack of straw had stood, on the left of the cross, with a pickaxe which he had in his hand; but he found nothing. However, just as they were thinking of digging in another part, Giuseppe Orefice, who was on his knees all the time, put his hand on the ground, and finding that it was soft and yielding, mentioned it to Don Guarino, who, taking a knife from his brother, stuck it into the ground on the spot which had been marked with the cross; and when it was at its depth, he heard a noise as if several hosts united together were broken. He drew the knife out of the ground, and with it a little ball of earth, to which he saw many particles were attached. Struck with fear at what he saw, he cried out in astonishment, "Oh, oh, oh!" and then fainted away; so that, as he himself deposed, his sight failed him, and, losing all

power over himself, the knife, with the ball of earth and the particles, fell from his hand.

As soon as Guarino recovered his senses, he put the particles in a white linen handkerchief, covered them up, and laid them in the hole in which they had been found; for, on account of the trembling which had come over him, and especially in the arms, he was not able to stand upright. The parish priest, being informed of what had happened, came quickly to the spot, where he found all kneeling before this hidden treasure; and having taken better information of the event, he went back to his church, and sent a canopy, veil, a number of wax-tapers, and a chalice in which the sacred particles were put. The assistants spread the veil over a little table covered with silk, on which the Blessed Sacrament reposed; round this a number of persons knelt with lighted torches; and many people arrived, not only from the town, but also from the surrounding villages, with their priests, all of whom shed tears of tender devotion. In the mean time the priest Lindtner and Signor Giuseppe Guarino went off to find Monsignor the Vicar-General, and returned about ten o'clock with orders to carry in procession the particles that had been found to the parish church of S. Pietro à Paterno. They did so, and along the way they all sang, praising and thanking Almighty God. As soon as they arrived at the church, benediction was given with the chalice in the midst of the tears and cries of devotion of the whole people, who could not leave off weeping and thanking the Lord for the great consolation they had received.

We read in the history of olden times of many such-like prodigies in confirmation of the truth of the Most Holy Sacrament. I myself, in my *History of Heresies,* have related many examples on this matter in the time of the impious Wickliffe, who was the first of modern

heretics to deny the truth of this venerable Sacrament. At that time Almighty God was pleased to work many miracles to confound their incredulity, which I have inserted in the book just mentioned (chap. 10, n. 36, 37). Nevertheless, there are not wanting certain critical spirits who altogether refuse to believe these ancient accounts, and say, "But who saw them ?" Now, if such a one should doubt the fact which I have now related, and which was proved with such exactness in the archi-épiscopal court of Naples, he can easily certify himself of the truth of it by going to the town of St. Pietro à Paterno, which is not far from the city, where he will find many lay persons and ecclesiastics who will assure him that they beheld with their own eyes Lhe prodigies here related.

For the rest, let others say what they please: for my own part, I hold the fact to be more than certain, and therefore I wished to make it known by publishing an account of it. It is true that the miracle here described does not call for any other than mere human faith: nevertheless, of all such facts grounded on human faith I do not know if there be one that is more deserving of belief than this that I have related, considering the extreme care with which the information was taken by the Neapolitan court, and the evidence, not of credulous women, but of seventeen men, lay and ecclesiastics, who judicially deposed on oath all that they had seen with their own eyes. All these circumstances, which are so many marks of truth, make the fact more than morally certain. Hence I hope that all those that read this account will not be disinclined to believe it, but will do what they can to make it known, for the glory of the Most Holy Sacrament of the Altar.

QHjc (Ceremonies of tljc ittiiss

Father Tannoia (B. ii. ch. I.) speaks of a work that St. Alphonsus caused to be printed at Naples in 1761, on the manner of celebrating Mass conformably to the Rubrics, and on the faults that are ordinarily committed, with exhortations on the disposition requisite for celebrating Mass worthily, and with affections for préparation and thanksgiving for every day of the week. This is a work that Cardinal Villecourt (l. vi. p. 1, ch. 5 et 6), in his "Tableaux Chronologiques," under the same year 1761, designates thus: "Ceremonies of the Mass, followed by acts of preparation and thanksgiving." In another place (l iii. ck. 42) we also see that our saint, towards the end of 1768, had a work printed, entitled "Ceremonies of the Mass," and divided into two parts: in the first he explains the Rubrics, and points out the ordinary faults; in the second he treats of the preparation and thanksgiving. We think that there is here question of a simple reprint of the work published in 1761, to which the author added in 1768, as a third part, his dissertation on the *Honoraria* of Masses, of which Father Tannoia afterwards speaks.—Ed.

NOTICE.

In the following pages, which treat of the Ceremonies of the Mass, we have thought it very useful to quote at the head of each article the text of the Rubric of the Missal, which our author only explains. Both the text and its commentary are needed so as to elucidate and supplement each other; and experience proves that one neglects too often what it is important that one should know before all things.

In the many notes we have endeavored to give all the latest decisions of the Sacred Congregation of Rites. It must be observed that in this treatise there is question only of the celebration of private Mass.

We have added an Appendix in ten articles, which speak of the Altar and its ornaments, the Chalice and its accessories, the Vestments, the Matter and Form of the Sacrament, the Disposition of the celebrant, the Accidents that may occur, the Place and the Time of celebrating Mass, the Server of Mass. All this is drawn from the Rubrics of the Missal, and from the Moral Theology of our author, with some notes. We subjoin an article on the Mass celebrated in a strange church.

We have added another treatise of the holy bishop in which he speaks of the *Honoraria of* Masses; of the abuses connected therewith, and the means proposed to remedy them; of public Masses with offerings, and private Masses with stipends; of the use of unleavened and leavened bread; of the Value and Application of the fruit of the Mass; and of privileged Altars. -Ed.

CHAPTER I.

WHAT THE PRIEST SHOULD DO BEFORE GOING TO THE ALTAR.

I. Preparatory Acts.

"Sacerdos celebraturus Missam, prævia confessione sacramentali, quando opus est, et saltem Matutino cum Laudibus absoluto, orationi aliquantulum vacet, et orationes inferius positas pro temporis opportunitate dicat."—(*Rub. Miss.* tit. I. n. i.)

The priest who wishes to say Mass should previously have recited at least Matins and Lauds, and this under pain of venial sin,[1] according to the common opinion of theologians, against some who assert that it would be a mortal sin. This rule is founded on an ancient custom of the Church; for when Innocent IV. heard of the controversy raised on this point between the Archbishop of Nicosia and his Latin suffragans on the one side, and the Greek bishops of Cyprus on the other, he rendered this decision: "Sacerdos autem dicat Horas canonicas more suo; sed Missam celebrare, prius quam Officium

[1] "Ab hujusmodi autem culpa veniali excusabit quælibet mediocris causa rationabilis, puta: si dans eleemosynam postulet ut statim celebretur; si exspectet populus, aut aliqua persona gravis; si superior præcipiat, tempus celebrandi transeat, vel instet commoditas studii, itineris, et similia."—(*Theol. tuor.* l. 6, n. 347.) See also "Dispositions of the Celebrant," in the Appendix, § VJ.

niatutinale compleverit, non présumât.”[1] Benedict XIV. concludes that even a mortal sin may be committed if any one violates this rule habitually. He says: “Si quis nulla causa urgente, perpetuo id faceret, ut videretur quasi statuisse animo, numquam celebrare dicto Matutino cum Laudibus, tum cum doctis Auctoribus concludi posset, hujusmodi sacerdotem peccare mortaliter.”[2]

It is also proper that the priest should spend some time in mental prayer. If he wishes to confess, he should do so before putting on the sacred vestments. Then he should make the proximate preparation on which ordinarily depends all the actual devotion that one has during the celebration of Mass. Nothing is, therefore, better than to recite attentively the psalms and the prayers that are printed for this purpose in the tablet containing the preparatory acts.[3]

2. The Preparing of the Missal and the Washing of Hands.

“ Deinde, accedit ad locum in sacristia, vel alibi praeparatum, ubi paramenta aliaque ad celebrationem necessaria habentur; accipit Missale, perquirit Missam, perlegit, et signacula ordinat ad ea quæ dicturus est. Postea, lavat manus, dicens orationem inferius positam.”—*(Rub. Miss.* tit. I. η. i.)

After this preparation the priest takes the Missal, searches for the Mass that he wishes to say, and ar-

1 *Epist, ad OttoH. card. Tusc.*

2 *De Sacrif. Missa,* l. 3, c. 13, n. 4.

3 “ Dubitatur an sit veniale, omittere orationes ante vel post Missam. Communiter negant, quia in Rubrica non adest de illis præceptum, sçd tantum insinuatio, cum ibi, in præparatione Missæ, solummodo dicatur: ‘ Orationes pro temporis opportunitate (hoc est, commoditate) dicendæ.’ Hoc tamen non obstante, Sacerdotem, qui sine ulla præparatione, saltem domi facta, ad sacrificandum accederet, puto ab aliqua culpa non excusandum.”—*{Theol. mor.* l. 6, n. 410.) Our author does not comprise among these prayers of mere counsel those that one recites in putting on the vestments, nor those that one should say at the end of Mass, Ch. XI. n 14; they do not bear the title *Pro temporis oppor' (unitate,* but are positively prescribed.

ranges the book-marks in their proper places; he also prepares the sacred vestments.

Then he washes his hands,* saying in a low voice the following prayer:

Domine, virtutem manibus meis ad abstergendam omnem maculam, ut sine pollutione mentis et corporis valeam tibi servire.

It must be observed that, according to the common opinion of theologians, the omission of this prayer, as also of the other prayers which the celebrant says while putting on the sacred vestments, is not a grave fault; yet it cannot be excused at least from a venial sin.

3. The Preparing of the Chalice.

"Deinde, præparat calicem, qui debet esse vel aureus, vel argenteus, aut saltem habere cuppam argenteam intus inauratam, et simul cum patena itidem inaurata, ab Episcopo consecratus; super ejus os ponit purificatorium mundum, et super illud patenam cum hostia integra, quam leviter extergit, si opus est, a fragmentis, et eam tegit parva palla linea, tum velo serico, super velo ponit bursam coloris paramentorum, intus habentem corporale plicatum, quod ex lino tantum esse debet, nec serico vel auro in medio intextum, sed totum album; et ab Episcopo, vel alio habente facultatem, simul cum palla benedictum."—(*Rub. Miss.* tit. I. η. i.)

After having washed his hands, he prepares the chalice;* he himself places the host on the paten, but before

[1] *De Herdt* (j. *Liturg. prax.* tom. I. n. 195) teaches that the priest should wash his hands and not merely his fingers, as he does at the *Lavabo* of the Mass. "Lotio manuum ante Missam debet fieri saltern sub veniali; el sub gravi, si manus sint valde immundæ, propter reverentiam Sacrificii."—{*Theol. tuor.* l. 6, n. 409.)

[3] He places the purificator directly upon the chalice; and if he carries with him a small spoon with which he may put a little water into the chalice at the Offertory, as such a thing is allowed (S. R. C., hebr. 6, 1S5S), he places it on the purificator. See Appendix: The Chalice and its Accessories, § III.; and the permission to touch the sacred vessels, § X.

doing so he should lightly pass his thumb and forefinger around the edge, so that the loose particles may be removed.

He then covers the paten with the pall, the upper part of which, according to the S. R. C.,[1] must not be covered with silk.

Upon the pall he puts the veil, which is to be spread out in front in such a manner that it covers the foot of the chalice, and has folds at the sides, not in front, so that it may be more easily folded when the chalice is to be uncovered.

Upon the veil he places the burse, so that its opening is towards the celebrant when he carries the chalice, and he turns over upon the burse the border of the veil in order to be able to hold the chalice more conveniently. The burse should contain the corporal; otherwise, says Gavantus,[2] the burse would be useless. One should not carry the corporal upon the veil outside of the burse without an apostolic dispensation; see Gavantus and Merati.[3][4]

It must be observed that, according to the teaching of theologians, it would be a grave sin to celebrate with a corporal that is very much soiled; and Merati says the same thing in regard to the other vestments. To use a corporal that is a little soiled is a venial sin if one could easily procure another. The continuator of Tournely[4] says that, in case one could not otherwise say a Mass of precept, it would be permitted to use a corporal that is very much soiled.

[1] *Deer. Jan.* 22, 1701. Nevertheless, later on, the question was again asked in these words: "An, non obstantibus decretis a Sacra Rituum Congregatione editis, uti liceat palla a parte superiori panno serico cooperta?—and the Congregation answered, January 10, 1852: 'Permitti posse, dummodo palla linea subnexa calicem cooperiat, ac pannus superior non sit nigri coloris aut referat aliqua mortis signa.'"

[2] *In Ruhr. Miss.* p. 2, t. 1, litt. o.

[3] *Merati, In Ruhr. Miss.* p. 2, t. 2, n. 12,

[4] *De Eudieir.* p. 2, c. 9, a. 2, s. 8.

It must also be observed that there should be no cross in the middle of the corporal; but a cross is permitted near the border of the anterior part, where one may kiss it when the altar is to be kissed.

It is, moreover, to be remarked, that it is not allowed to place upon the chalice one's pocket-handkerchief or anything else; and so also upon the altar nothing is to be placed that does not appertain to the Mass.[1]

4. The Priest about to Put on the Sacred Vestments.

"Quibus ita dispositis, accedit ad paramcnta, quæ non debent esse lacera, aut scissa, sed integra, et decenter munda, ac pulchra, et ab Episcopo itidem, vel alio facultatem habente, benedicta; ubi calceatus pedibus, et indutus vestibus sibi convenientibus, quarum exterior saltem talum pedis attingat, induit se, si sit Praelatus saecularis, supra rochettum, si sit Praelatus regularis, vel alius Sacerdos saecularis supra supcrpelliceum, si commode haberi possit, alioquin sine eo supra vestes communes, dicens ad singula singulas orationes inferius positas."—(*Rub. Miss.* iit. I. art. 2.)

After having thus prepared everything, the priest goes to the place where the vestments are kept. These should be kept in the sacristy, or at least,[3] as is permitted by theologians, at the corner of the altar on the Gospel side; for the right of vesting at the middle of the altar is permitted only to bishops and to cardinals; this right is also granted to prelates who have the privilege of celebrating pontifically, but to the latter only when they use this faculty.[3]

If at the moment in which he is about to vest he wishes to make the sign of the cross, he should do so

1 *Ruhr. gen.* tit. xx.

2 That is to say, in case of necessity, when, for example, there is no sacristy. The vestments, however, cannot be taken to the altar on which the Blessed Sacrament is publicly exposed, as the *Cercmoniale Episcoporum* directs.

3 S. R. C., Sept. 27, 1659.

before taking the amice; such is the opinion of Bauldry and Tonellius.

5. He Puts on the Amice.

" Ac primum accipiens amictum circa extremitates et chordulas, osculatur illud in medio, ubi est crux, et ponit super caput, et mox declinat ad collum, et, eo vestium collaria circumtegens, ducit chordulas sub brachiis, et circumducens per dorsum ante pectus reducit et ligat."—(*Rub. Miss.* tit. I. art. 3.)

He takes at first the amice at both ends and kisses it where the cross is. If there is no cross in the middle of the amice, and no other amice can be had, Merati says, he should form a cross with his thumb and then kiss it.[1] To kiss the cross conveniently, let him place his left hand under the middle of the amice, holding in the mean time its two ends. Let him raise the amice to his mouth so that he may kiss the cross. Then raising the amice at his left he puts it on his head. After he has rested the amice on his head, he lowers it and arranges it around his neck, so that his collar may be entirely covered by it. Then he crosses the strings on his breast, passing the right over the left; and bringing them under his arms, he passes each to the other side behind his back, brings them in front, and then ties them on the breast.

The following is the prayer that he should say while putting on the amice:

Inipone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.

6. The Alb.

"Tum alba induitur, caput submittens, deinde manicam dextram brachio dextro, et sinistram sinistro imponens, albam

[1] Baldeschi remarks that this opinion of Merati is contrary to the Rubric of the Missal, as we may see further on, Ch. IV. n. 1, where we read: " In omni deosculatione, sive altaris, sive libri, sive alterius rei, non producitur signum crucis pollice vel manu super id quod osculandum est." Hence the forming of the cross may bç omitted.

ipsam corpori adaptat, elevat ante, et a lateribus hinc inde; et cingulo per ministrum a tergo sibi porrecto, se cingit. Minister elevat albam super cingulum circumcirca, ut honeste dependeat et tegat vestes ; ac ejus fimbrias diligenter aptat, ut ad latitudinem digiti vel circiter, super terram aequaliter fluat."—*(Rub. Miss.* tit. I. art 3.)

Then he puts on the alb. If any one presents it to him, he inclines his head a little, holding his hands joined while receiving it. He next lets the right side of the alb fall to the floor, holding the other side on his left arm, so that the left hand may be freer to vest the right arm, which should always be vested first. Then he lets fall the left side of the alb, and the right hand aids in vesting the left arm, I

While putting on the alb the priest says:

Dealba me, Domine, et munda cor meum, ut, in sanguine Agni dealbatus, gaudiis perfruar sempiternis.

He then girds himself with the cincture, saying:

Pracmge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis ut maneat in me virtus continentice et castitatis.

It is better that the cincture should be made of linen [rather than of silk '], and it may be of the color of the vestments.[2]

Rubricists wish the alb to be tied as soon as it is let down, and then to be adjusted. According to present usage the priest with both hands arranges at first the front part, so that it hangs at an equal distance above the shoes, and then only he girds himself.

The cincture, which should be doubled, is taken on the right side, and so tied that the tassels at the right side hang down as long as possible for fastening the

1 "Congruentius uti cingulo lineo," ut S. R. C. die 22 Januarii 1701 declaravit. Novissime autem permisit S. R. C. ut etiam cingula *lanea* licite adhiberi possent. Die 23 Dec, 1S62, in una Ord. Carthus., n. 5326.

2 S. R. C., June 8, I709>

stole. During this time the server should adjust the alb behind in such a way that it hangs equally distant above the feet and covers the cassock.

7. The Maniple.

"Sacerdos accipit manipulum, osculatur crucem in medio, et imponit brachio sinistro."—*(JRub. Miss.* tit. I. art. 3.)

He takes the maniple and kisses the cross that is in the middle of it; he passes it over his left arm and fastens it near his elbow, so that it may not hinder him in his functions.

He says at the same time:

Mercar, Domine, portarc manipulum fletus et doloris, ut cum exsultatione recipiam mercedem laboris.

8. The Stole.

"Deinde, ambabus manibus accipiens stolam, simili modo deosculatur, et imponit medium ejus collo; ac transversando eam ante pectus in modum crucis, ducit partem a sinistro humero pendentem ad dextram, et partem a dextro humero pendentem ad sinistram; sicquc utramque partem stolae exremitatibus cinguli, hinc inde ipsi cingulo conjungit."—*(Rub. Miss.* tit. I. art. 3.)

He takes tne stole with both hands, that is, between his thumbs and forefingers, so that the hands are distant from each other about a palm;[1] he kisses the cross that is in the middle of the stole, and separates his hands from each other about two palms and a half, and thus he will be able to place the stole upon his shoulders. Then he puts the right part over the left so that a cross is formed on his breast; he next takes with both hands the ends of the stole, and draws it down as far as his hands will reach, because in this way the cross will come just at the middle of the neck. This done, he fastens the stole at the sides with both ends of the cincture.

[1] The palm or span is equal to nine inches.—Ed.

While putting on the stole the priest says:

.Redde mihi, Domine, stolam immortalitatis, quam perdidi in praevaricatione primi parentis; et quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.

Merati, with many others, makes the remark that the stole be so adjusted that the cross is covered by the chasuble ; hence in many churches in which the sacred rites are strictly observed there is fastened to the middle of the stole a band that is tied to the cincture below the shoulders, so that the stole cannot rise above the chasuble nor above the neck.[1]

9. The Chasuble.

"Postremo, Sacerdos accipit planctam."—*{Rub. Miss.* tit. I. art. 3.)

Lastly, the priest puts on the chasuble and takes care to arrange it not only around the neck and shoulders by drawing down the back part of it with both hands so that there may be no folds, but that it be also adjusted in front by fastening it with the strings underneath it.

Pie says while putting on the chasuble:

Domine, qui dixisti: Jugum meum suave est, et onus meum leve;—fac ut istud portare sic valeam, quod consequar tuam gratiam. Arnen.

If he wishes to carry with him a pocket-handkerchief, he should fasten it to his cincture, but under the chasuble in such a manner that it may be entirely hidden from view.[2]

It must be observed that the priest while vesting should not speak to any one; he should pay attention

1 At the present time this is done nowhere. *Martinucci,* I. c. n. 13, reckons it among the faults to throw the stole over the head down the back without arranging it at the neck, so that the cross which is in the middle may appear above the chasuble.

2 A white handkerchief is more becoming.

to recite devoutly and in a low voice the prescribed prayers by reflecting on the mysteries represented by the sacred vestments.|

| The following is, according to Fornici, the mystical signification attached by the Church to the priestly ornaments; the priest would do well to think of it while vesting in order the better to represent the person of Jesus Christ at the altar: " Ad revocandos in memoriam Passionis mysteria, *amictus* mystice significat, aut velum quo Judæi Christi faciem obtexerunt, aut coronam spineam, aut ipsius divinitatem sub humanitatis amictu absconditam; *alba* illam vestem figurat, qua indutum Christum Jesum Herodes irrisit; *cingulum* in horto Christum fune ligatum; *manipulus* vincula proponit contemplanda quibus Salvator columnæ fuit ad flagellandum alligatus; *stola,* juxta Soto, funes quibus Christus, crucem bajulans, constrictus est; *casula* tandem, aut vestimentum purpureum coram Pilato, aut vestem inconsutilem quam Christo, cruci affigendo, Judæi detraxerunt."

As for the quality of the vestments, see Appendix, § IV.

CHAPTER II.

LEAVING THE SACRISTY AND APPROACHING THE ALTAR.

I. The Priest takes the Chalice and proceeds to leave the Sacristy.

"Sacerdos, omnibus paramentis indutus, accipit manu sinistra calicem ut supra praeparatum, quem portat elevatum ante pectus, bursam manu dextra super calicem tenens, et facta reverentia cruci vel imagini illi quæ in sacristia erit, capite cooperto, accedit ad altare, ministro cum Missali et aliis ad celebrandum necessariis (nisi ante fuerint praeparata) praecedente, superpelliceo induto."'—*{Rub. Miss.* tit. II. art. 1.)

When the priest is vested he puts on the biretta, makes the sign of the cross (this is, however, not prescribed by the Rubric). According to Tonellius, before taking the chalice he should with uncovered head salute the other priests.

It is true Merati contradicts this opinion of Tonellius, because by uncovering the head greater reverence would be paid to priests than to the crucifix, which is saluted with the head covered. But to this we may easily reply that the priest with his head covered shows reverence to, the crucifix for the reason that he is holding the chalice, and he would run an evident risk of throwing it down if he desired to uncover his head while bowing profoundly. In fact, if the priest were not carrying the chalice, he would have to make a bow to the crucifix with uncovered head.

He takes the chalice by the knob *{ad noduni)* [accord-

[1] As to the server, see Appendix, § X.

ing to the Rubric farther on], although it seems to me that they are not wrong that take it below the cup, namely, between the thumb and third finger, holding the cup with the other fingers, as in this way he can avoid all danger of throwing it down, the more so since the hand is covered by the veil. [And, moreover, this Rubric is not preceptive, since it treats of matters that are done outside of the Mass.]

Holding the chalice with the left hand, he places the right hand on the burse, the opening of which should be turned towards himself. Upon the burse there should not be placed either handkerchief, spectacles, the key of the tabernacle, or anything similar, as the S. R. C., Sept, i, 1703, declared. He holds the chalice before his breast, carrying it in such a way that he neither touches his breast nor has it far removed from it.

Having then taken the chalice, he makes a profound reverence or bow [1] to the crucifix or image that is in the sacristy. He does not uncover the head unless the chalice has already been carried to the altar. He shall walk gravely and modestly, with his eyes cast down, and the chalice should be carried at such a height that he may see his way beyond it. It must be observed that the right hand is so to be stretched out upon the burse that the fingers be united, that the elbow be not raised, but that it rest against the body.

But as there is question here of reverences, we must know that besides the prostration and genuflection three modes of reverences are to be distinguished, which are called inclinations, namely, the *profound,* the *moderate,* and the *simple.* The *profound* inclination is made when any one standing inclines his head and shoulders in such

[1] In the Rubric of the Missal it is not said whether the reverence is to be profound or moderate. Authors agree that the profound is to be made to the cross or image of the crucifix; the moderate, to the image of the Blessed Virgin; but the simple, to the image of the other saints.

a way that he can touch his knees with both hands. The *moderate* is made when any one inclines moderately the head and the shoulders. The *simple* is made if only the head is inclined. This last inclination is again divided into three kinds—*minimarum maxima, minimarum media, minimarum minima:* they correspond to a triple cult—of *latria, hyperdulia,* and *dulia.* The first ^*minimarum maxima)* consists in a profound inclination of the head, with a slight movement of the shoulders: it is made at the *Gloria Patri,* and at the name *God'* and *Jesus.* The second *(minimarum media)* consists in notably inclining the head only, and is made when the name of *Mary* is pronounced. The third *(minimarum minima)* is a simple inclination of the head, and is made when the name of any saint or of the living Pope is mentioned.

2. The Priest goes from the Sacristy to the Altar.

"Procedit autem, oculis demissis, incessu gravi, erecto corpore. Si vero contigerit eum transire ante altare majus, capite cooperto faciat ad illud reverentiam; si ante altare ubi celebretur Missa, in qua elevatur vel tunc ministratur Sacramentum, similiter genuflcctat, et detecto capite illud adorat, nec ante surgat, quam celebrans deposuerit Calicem super corporale."—*(Kub. Miss.* tit. II. c. i.)

After having, therefore, made a bow to the cross or to another image, he proceeds to the altar, walking with gravity and modesty, with his eyes cast down.'

There are theologians that say that while going to the altar one may recite the *Miserere;* but others deny this, because the Rubric does not speak of it.3

[1] The head is inclined when in the hymn *Gloria in excelsis* the word *Deo* is pronounced, and at *Deuni* in the symbol *Credo in ununi Détint.*

[2] The custom generally followed in Rome is that the priest when leaving the sacristy takes holy water and makes the sign of the cross. The Congregation of Rites, consulted on this practice, answered, March 27, 1779: "Si commode fieri potest, se signet,· sin minus, sc abstineat." It would be well for the server to present holy water to the priest.

[3] Among the faults committed at Mass St. Alphonsus enumerates this

If he passes before an altar where the Blessed Sacrament is exposed he should kneel down on both knees (although Bauldry and others say that he need bend only one knee); then he uncovers his head and gives the biretta to the server, or, according to the opinion of Merati and of others, he holds it downward in his right hand, with the open side turned towards himself;[1] after having adored our Lord by a profound inclination of the head, he puts on his biretta and rises. He does the same thing when he meets a priest carrying the Blessed Sacrament.

If he passes before an altar at the moment of the Elevation, he kneels down on both knees, as has been said above, and does not rise until the chalice [or ciborium] is placed on the altar. He does the same thing when Communion is distributed. When there is distribution of Communion he need not wait till it is finished (S. R. C., July 5, 1698).

If he passes before an altar after the Consecration he makes a genuflection, takes off his biretta, and makes a profound bow; then he puts on his biretta and rises. It is also probable that he may make a simple genuflection without uncovering his head; for then the Blessed Sacrament, hidden on the altar, may be regarded as inclosed in the tabernacle. Such is the practice at Rome, says Merati?[2]

If he passes before the main altar where the Blessed Sacrament is kept, he genuflects without taking off his biretta; if, however, only a cross is on the altar, he makes

fault, namely: " E sacristia exeundo Psalmum *Miserere* recitare, quamvis aliquam orationem mentaliter dicere possit."—(See Chap. XVII. η. 2.)

[1] Martinuccî, l. 1, c. iS, η. 21, says: "Manum oblique bursæ imponens, ne quid a calice decidat."

[2] " Praxis Urbis est optima Rubricarum interpres."—(Schober, page i8, note 13.)

a profound bow: this kind of bow is also made if there is exposed some remarkable relic of a saint whose feast is being celebrated, or who is held in high hono£. When the relics are on the same altar on which is kept the Blessed Sacrament, it suffices for him to genuflect without uncovering his head.[1]

If the priest passes through the choir while there is being sung the *Gloria Patri,* or another verse which requires an inclination of the head, he remains standing, and inclines reverently. If the clergy be present, he salutes them on both sides of the choir with head covered.

If he meets a priest who has just said Mass, he lets him pass on the right and salutes him, but without uncovering and without stopping.

If he passes before a Cardinal, or the Archbishop of the Province, or the Bishop of the diocese, or an Apostolic Legate, or a King, or some other great personage, he salutes him by a moderate inclination, without however uncovering his head.

Finally, it must be observed that if the priest does not carry the chalice, he should go to the altar with his hands joined before his breast, and make all the reverences with his head uncovered.

3. The Priest arrives at the Altar.

"Cum pervenerit ad altare, stans ante illius infimum gradum caput detegit, birretum ministro porrigit, et altari, seu imagini Crucifixi desuper positae, profunde inclinat. Si autem in eo sit tabernaculum Sanctissimi Sacramenti, genuflectens debitam facit reverentiam."—*(Rub. Miss.* tit. II. η. 2.)

[1] As for the reverence due to the relic of the True Cross, the following is the decision that has been given: "Si loco principe reliquia Sanctissimae Crucis super altare fuerit exposita, tunc transeuntes ante illam, unico genu usque ad terram flexo, venerare debent: diversimode vero solo capitis inclinatione, si praefata reliquia recondita erit in custodia."—(S. R. C., 7 Maii J746·)

Having arrived at the altar, the priest stops at the foot of it, before the first step, uncovers his head, and gives the biretta to the server.

If he also wears a skull-cap he must take it off, unless it is permitted him by an apostolic dispensation to wear it during Mass; in this case he may wear it till the Canon, and may put it on only after the Communion. It must be observed that no one, even if a bishop, is permitted to wear the skull-cap during Mass without an apostolical induit, as appears from several decrees cited by Gavantus (Part II. tit. 2, n. 2, lit. f), and from the decree approved by Urban VIII. and placed at the beginning of the Missal.[1]

He makes a profound inclination if the Blessed Sacrament is not on the altar; for if it is there, he genuflects below, on the first step, as has been said above, without any other reverence of the head; this is in accordance with the common practice.[2]

4. The Priest ascends the Steps of the Altar whereon he places the Chalice.

"Tunc ascendit ad medium altaris, ubi ad cornu Evangelii sistit calicem, extrahit corporale de bursa, quod extendit in medio altaris, et super illud calicem velo coopertum collocat, bursam autem ad cornu Evangelii. Si in altari paramenta accipit, hoc idem facit, antequam descendat ab altari ut Missam inchoet.

"Si est consecraturus plures hostias pro communione facienda quæ ob quantitatem super patena manere non possint, locat eas super corporale ante calicem, aut, in aliquo calice consecrato, vel vase mundo benedicto, ponit eas retro post calicem, et alia patena, seu palla cooperit."—(AWa *Miss.* tit. II. η. 2 et 3.)

1 St. Alphonsus gives some other details on this subject in his Moral Theology, l. 6, n. 396.

2 This practice raised doubts, and the Congregation of Rites having been consulted, answered, November 12, 1831: " In accessu et recessu, in piano est genuflectendum; in infimo autem gradu altaris, quoties genuflectere occurrat."

 Leaving Sacristy, Arriving al Ihe A liar,

He then ascends the steps of the altar, in the middle, always beginning with the right foot. Having arrived at the middle of the altar, he puts the chalice on the Gospel side,[1] takes the burse with the left hand, and taking out of it the corporal with the right hand, he places it on the altar. Then with the left hand, which is already holding the burse, he places it on the Gospel side, and so places it between the candles that its opening be towards the Epistle side, and the wax of the candles may not fall upon it.

Then with his two hands lie extends the corporal upon the sacred stone, which is in the middle of the altar, so that its extremity is distant about tne width of a finger from the front part of the altar. In this way there is no danger that the lace of the corporal will cling to the vestments of the priest, who in his movements might thus upset the chalice. If there is on the corporal an embroidered cross, this part should be placed in front so that he may kiss the cross when the altar is to be kissed.[3]

This done, the priest places the chalice on the corporal with both hands, that is, he holds with the left hand the foot of the chalice at the knob, and with the right he raises the veil by taking it at its extremity, and thus transfers the chalice, raised about half a palm from the

[1] Here no inclination to the cross is to be made (Schober, page 22, note 22).

[2] *Baldesc/ii*, p. I. art. 3, n. 27, recommends that the corporal be so extended that the last fold that is towards the celebrant and the front of the altar be the last opened; and the same be first closed, lest there be danger of losing the fragments that may have inadvertently remained. *Bauldry,* p. 3, tit. 2, n. 3, and *Hagcrcr,* tit. 2, n. 2, say that it is a fault against the Rubric not to unfold it immediately and to wait till the Offertory. The same must be said if any one docs not open the front fold of the corporal, but keeps it closed till the Offertory; because the Rubric says nothing of this practice."—(Schober, page 23, n. 23.)

Gospel side to the middle. When it is in the middle he raises a little the veil so that it may not slip under the foot of the chalice. He places Ghc chalice more towards the back than towards the front, and the chalice should be covered on all sides with the veil, so that when he kisses the altar it may not be in the way; this is far more necessary after the Communion, because then the chalice is also covered with the burse. The chalice should always stand on the sacred stone, namely, in a direct line in the middle of the altar. It must be here remarked that without an apostolical dispensation the corporal should not be carried outside of the burse on the veil. See Gavantus, p. 2, n. 1, lit. o, and Merati, p. 2, tit. 2, n. 12.

If several particles are to be consecrated for the Communion of the people, and they can be held on the paten (if they are few they can be placed on the paten below the large host), they are placed on the corporal before the chalice on the Gospel side, so that they may not be outside of the sacred stone; or they may be placed in a ciborium or another chalice, which is then put behind the chalice: if it is a chalice, it is to be covered with a pall; but if it is a ciborium, it should be covered with its own lid.

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5. The Priest opens the Missal, then descends to the Foot of the Altar.

"Collocato calice in altari, accedit ad cornu Epistolæ, Missale super cussino aperit, reperit Missam, et signacula suis locis accommodat. Deinde, rediens ad medium altaris, facta primum Cruci reverentia, vertens se ad cornu Epistolæ, descendit post infimum gradum altaris, ut ibi faciat Confessionem."—(AW. *Miss.* tit. II. η. 4·)

The chalice having thus been put in its place, the priest joins his hands and makes a simple *(maxima)* in-

clination [1] to the cross; this he does whenever he leaves the middle of the altar or returns to the middle,[2] unless a little before his arrival or after his departure the Rubric prescribes the kissing of the altar or the making of another inclination, as when the *Credo* is said. Immediately after having made this reverence, he joins his hands, putting the right thumb over the left in the form of a cross, and goes to the Epistle corner. He opens the Missal,[3] again looks for the Mass that is to be said,* and having verified the book-marks, he returns to the middle of the altar with his hands joined before his breast. There he makes to the cross a moderate (not profound) reverence, according to the more common

1 The Rubric of the Missal does not prescribe this inclination.—(See Schober, page 24, n. 26.)

2 The *inclinations* when the priest leaves the middle of the altar or returns to the middle *must be omitted;* for the Rubric prescribes the reverence *only twice:* (a) before the priest descends from the altar to begin Mass, " facta primum cruci reverentia," says the Rubric, part II. tit. 2, n. 4; and (b) if he passes before the middle of the altar, carrying the Missal himself, " caput cruci inclinat" (Ruhr. tit. 6, n. 1). Such is the practice in Rome (see Schober, page 24, note 27).

3 Schober (page 26, n. 2S) says: " Videant rectores ut bona Missalia habeant . . . requiritur, 1. Ad probatio Ordinarii, quæ attestari debet, editionem comparatam fuisse cum editione Romana et eidem conformem esse; 2, Ne sit antiquata sed ex recentioribus editionibus."

What is to be thought of those that are accustomed nearly always to say the whole Canon by heart? Schober answers (page 27, n. 28): ''Sine dubio in re tam gravissima saltem interdum periculo lethaliter peccandi se exponunt. . . . Ipsa Rubrica saltem indirecte requirit ut Canon ex libro legatur. . . . Si tamen quidam auctores requinint, ut totus Canon ex libro legatur et non memoriter recitetur: id non ita rigide intelligi debet, ut aliqua pauca ejusdem verba, maxime quæ cum gestibus conjuncta sunt, non possint memoriter recitari, dummodo probe sciantur, aut ex præcedenti obtutu bene recenterque fuerint memoriæ tradita."

4 ''An, in Missis privatis, permitti possit ministro aperire Missale et invenire Missam?" To this question the Congregation of Rites answered, September 7, 1816: " Negative, et serventur Rubric®."

opinion, without raising the eyes to the cross, and without stopping to say some prayer before descending from the altar.

Having made a reverence to the cross, he moves towards the Gospel side, that he may not turn his back to the cross or the tabernacle, and with his face towards the Epistle corner, his eyes cast down, and his hands joined before his breast, he descends to the foot of the altar below the lowest steps; the more altar steps there are, the more should he turn towards the Gospel side, in order that, descending in an oblique direction, he may find himself at the middle before the altar when he arrives at the lowest step. But if the altar has more than three steps he may remain standing on the third step, or upon the step that is more convenient. If, however, the altar has only one step, the priest moves back a little and remains standing on the floor below the lowest step.

It must be remarked that the priest should not descend from the altar before the candles have been lighted.[1]

[1] In regard to the number and quality of the candles required, see Moral Theology, l. 6, n. 394. See also Appendix, § II. n. 3.

CHAPTER ITT.

THE BEGINNING OF THE MASS.

I. The Priest, with his Hands joined, makes an Inclination or a Genuflection.

"Sacerdos, cum primum descenderit sub infimum gradum altaris, convertit se ad ipsum altare, ubi stans in medio, junctis manibus ante pectus extensis et junctis pariter digitis, et pollice dextro super sinistrum posito in modum crucis (quod semper servatur, quando junguntur manus, præterquam post Consecrationem) detecto capite, facta prius Cruci vel altari profunda reverentia, vel si in eo sit tabernaculum Sanctissimi Sacramenti, facta genuflexione, erectus incipit Missam."—*(Rub. Miss.* tit. III. η. i.)

The priest having descended to the front of the last step, turns his face to the altar and stops in the middle, with his hands joined before his breast, without touching the chasuble; in order to do this more easily, he should keep his elbows nearer to the breast than to the sides.

To join the hands, the fingers should be extended and joined, so that each finger touches the same finger of the other hand; for example, the forefinger of the right hand should touch the forefinger of the left hand, and so on with the other fingers. Moreover, the right thumb should be placed upon the left thumb in the form of a cross, so that there remains no space between the fingers. This sho ^d every time that the hands are jome*i7 secrat ion, when the thumbs zmefetn e forefi ^joined, and the

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extremities of the fingers should be held more towards the face of the celebrant than towards the altar.

He makes to the cross a profound inclination of the body or a genuflection,[1] if the Blessed Sacrament is in the tabernacle.

When he genuflects, he lowers the knee near the heel of the left foot; and when he stands, the feet should be not far apart, but joined.

2. The Priest makes the Sign of the Cross.

" Stans igitur celebrans ante infimum gradum altaris, ut supra, producens manu dextra a fronte ad pectus signum Crucis, dicit intclligibili voce: *In nomine Patris, et Filii, et Spiritus Sancti. Arnen.*—Et postquam id dixerit, non debet advertere quemcumque in alio altari celebrantem, etiamsi Sacramentum elevet, sed continuate prosequi Missam suam usque ad finem. Quod item observatur in Missa solemni, et simul etiam a ministris.

"Cum seipsum signat, semper sinistram ponit infra pectus; in aliis benedictionibus cum est ad altare, et benedicit oblata, vel aliquid aliud, ponit eam super altare, nisi aliter notetur. Seipsum benedicens, vertit ad se palmam manus dextræ, et, omnibus illius digitis junctis et extensis, a fronte ad pectus, et ab humero sinistro ad dextrum, signum Crucis format. Si vero alios, vel rem aliquam benedicit, parvum digitum vertit ei cui benedicit, ac benedicendo, totam manum dextram extendit, omnibus illius digitis pariter junctis et extensis; quod in omni benedictione observatur."—(*Rub. Miss.* tit. III. η. 4 et 5.)

Then standing erect, he makes the sign of the cross, and holding the left hand below his breast, he signs himself with the right hand, moving it from the forehead to the breast and from the left shoulder to the right shoulder, saying in a loud voice: *In nomine Patris,* etc., and while saying *Amen* he joins his hands.

It must be observed that the cross must be formed with the three fingers of the right hand that is extended;

[1] According to note 2, page 96, this genuflection is to be made on the lowest step.

but all the fingers should be joined, nor should the thumb be separated from the forefinger: and when the priest signs himself he turns the palm of the hand towards his face; but if he makes the sign of the cross on the book, the palm is to be turned towards the book. Moreover, if he forms the cross only with one hand, he never holds the other that is not employed extended in the air, but holds it either on his breast, or on the altar, or on the book: on the breast when he signs himself, or blesses the assistants or something that is near the altar, such as incense; or the book, when he signs the book: but he puts it on the altar when he makes the sign of the cross over anything that is placed on or near the altar; for instance, ashes, candles, palm, or the subdeacon after the Epistle, etc.

He places his hand also on the altar when he turns the leaves of the Missal, or while standing at the altar, he does some other action with one hand only.

If, before the priest begins Mass, the Elevation happens to take place at a neighboring altar, while he is arranging the chalice and looking for the Mass, he continues to do what he is doing. Then he descends to the floor and kneels down on the lowest step. But if he has already made the sign of the cross, he no longer heeds what is done at the other altars; that is, he makes neither a genuflection nor an inclination.

The celebrant should pay attention not to pronounce too fast what he is to say in a loud voice, so that what he says may be understood; nor should he pronounce it too slowly, lest those present might be annoyed. He should not speak so loud as to disturb the priests that are celebrating, or are engaged in hearing confessions in the same church;[1] but his voice should be

[1] "Neque tam submissa (voce), ut a circumstantibus audiri non possit," adds the Rubric, p. I. tit. XVI. n. 2.—*Conf. theol. mor.* 5. *Alph.* lib. 6, n. 403.

grave, uniform, clear, and intelligible, so that those who are not far from the altar may understand him, and may be excited to devotion. What is to be said in a low tone, *he shouldpronounce in such a manner that the celebrant may hear himself, and may not be heard by those around the altar,* according to the Rubric. The obligation of thus varying the voice binds under pain at least of venial sin, against the opinion of a few who falsely suppose that such Rubrics are not preceptive, although, as we have remarked above, all the Rubrics to be observed within the Mass are preceptive, and bind even under a grave fault, if the matter is grave.[1]

3. The Priest recites the Psalm Judica Me.

" Postquam dixerit : *In nomine Patris, etc.,* ut supra ; jungens iterum manus ante pectus, pronuntiat clara voce antiphonam, *Introibo ad Altare Dei.* Minister vero retro post eum ad sinistram genuflexus et in Missa solemni ministri, hinc inde stantes prosequuntur : *Ad Deum, quilœtificatjuventutem meam.* Deinde Sacerdos, eodem modo stans, incipit, et prosequitur cum ministro, alternatim, psalmum *Judica me Deus,* usque ad finem, cum *Gloria Patri.* Quo finito repetit antiphonam *Introibo,* cum ministris, ut supra. Qui Psalmus nunquam praetermittitur, nisi in Missis Defunctorum, et in Missis de Tempore a Dominica Passionis inclusive usque ad Sabbatum Sanctum exclusive: in quibus semel tantum dicta antiphona *Introibo* cum ministris, ut supra, Sacerdos statim subjungit: *V. Adjutorium nostrum, etc.,* —ut infra. Cum in fine Psalmi dicit, *Gloria Patri, etc.,*—caput Cruci inclinat.

" Repetita antiphona *Introibo,* dextra manu producens signum Crucis a fronte ad pectus, dicit: *V. Adjutorium nostrum in nomine Domini; R. Quifecit coelum et terram."*—(JRub. *Miss.XÀt.* III. n. 6 et 7.)

I he priest says in a clear and intelligible voice the antiphon *Introibo ad Altare Dei* and the psalm *Judica* as far as the prayer *Aufer,* etc. In the mean time he repre-

[1] See *Theol. Moral,* lib. 6, n. 413.

sents to his mind the end to which all- the rest of his actions should be directed, that is to say, to the offering of the sacrifice, the dignity and sanctity of which surpass all that one can imagine. The psalm *Judica* is omitted in the Masses of the Dead, and from Passion Sunday inclusively to Holy Saturday exclusively. But on the feasts of the saints that fall within Passion Week this psalm must be said, as also in the votive Masses that are celebrated in the same week, even if the votive Masses are *de Passione* or *de Cruce.*

At the *Gloria Patri* a simple inclination of the head is made, which is called, as has been mentioned above, *minimarum maxima:* this should always be observed when this versicle is recited.

After having repeated the antiphon *Introibo,* he signs himself with the sign of the cross, saying, *Adjutorium nostrum in nomine Domini;* these words are so distributed that when he says *Adjutorium,* the hand touches the forehead; when he says *nostrum,* the breast; when he says *in nomine,* the left shoulder; and when *Domine,* the right shoulder.

4. The Priest recites the Confiteor and what follows it, as far as the Prayer Aufer a Nobis.

" Deinde, altari se profunde inclinans, junctis manibus dicit *Confiteor Deo,* ut in ordine Missæ; et prosequitur, eodem modo stans inclinatus, donec a ministro vel ministris dictum sit JZA-*ereatur;* cum incipitur a ministris *Confiteor*—se erigit. Cum dicit *Mea culpa,* ter pectus dextra manu percutit, sinistra infra pectus posita.

" Facta a circumstantibus confessione, Celebrans stans respondet *Misereatur vestri, etc.* Deinde producens manu dextra a fronte ad pectus signum Crucis, dicit : *Indulgentiam, etc.* Et stans inclinatus junctis manibus prosequitur, *Deus tu conversus,* et quæ sequuntur in Ordine Missæ, clara voce usque ad Orationem, *Aufer a nobis, etc.;* et cum dicit *Oremus,* extendit et jungit manus."—(AW. *Miss.* tit. Ill, η. 7 <md 10.)

When he says the *Confiteor* lie holds his hands joined, as has been said above,[1] and he inclines so profoundly that he can touch the knees with his hands; he remains thus inclined till the *Misereatur tui,* etc., has been said; then he answers *Amen,* and assumes an erect posture.

It is not permitted while saying the *Confiteor* to add the name of another saint, or even of a patron;[2] nor when he says *vobis fratres* and *vos fratres* should he turn to the server.[3] But in a solemn Mass, when the celebrant says *vobis fratres* and *vos fratres,* he should turn a little towards the ministers; and he observes the same thing while saying the *Misereatur,* according to the opinion of Gavantus, Rub. 12.

When he says *Mea culpa,* etc., he strikes his breast three times with all the fingers of the right hand joined together, holding his left below the breast. Merati does not disapprove of the practice of striking the breast with the open palm of the hand, but the common opinion wishes that the fingers be joined together. It must be here observed that the breast should not be struck with great violence. Having said *mea .maxima culpa,* he immediately joins his hands.

After the server has finished the *Confiteor,* the celebrant continues saying *Misereatur vestri,* etc.; and when he says *Indulgentiam* he signs himself with the cross, so arranging the words that at *Indulgentiam* he touches his forehead; at *absolutionem,* his breast; at *remissionem,*

1 Page 93.

2 There are various decrees forbidding the adding to the *Confiteor* of the name of a saint. However, the S. C. R., through a special favor, has allowed religious communities to use the name of the founder. If the priest celebrates without a server, he should not say the *Confiteor* twice.

3 According to the Rubric of the Mass which is celebrated by a bishop, it is not allowed the ministers to say: *tibi* vel *te Reverendissime Pater.*

his left shoulder; at *peccatorum nostrorum,* his right; and at *tribuat,* etc., he joins his hands.

Afterwards the celebrant with his hands joined before his breast remains moderately inclined, and says: *Deus tu conversus,* etc. It must be remarked that these versicles should not be said too fast, as some priests and servers are accustomed to do; for it is not proper for one to begin before the other finishes. And if the server does not know the words, the celebrant should supply them. He does not stand erect until he has said *Oremus;* but while saying *Oremus* he opens his hands and again joins them.

Then standing erect, he says in a low voice *Aufer,* and ascends the altar, raising at first the right foot, and slowly ascends so that when he reaches the middle of the altar he has finished the prayer.

CHAPTER IV.

THE INTROIT, KYRIE, AND GLORIA IN EXCELSIS.

I. The Priest says the Prayer Oramus te, and kisses the Altar.

"Dum dicit: *Aufer a nobis, etc.,* celebrans junctis manibus, ascendit ad medium altaris; et ibi inclinatus, manibusque item junctis super eo positis, ita ut digiti parvi dumtaxat frontem, seu medium anterioris partis tabulæ seu mensæ altaris tangant, residuo manuum inter altare et se retento, pollice dextro super sinistrum in modum crucis posito (quæ omnia semper observantur cum manus junctæ super altare ponuntur), secreto dicit: *Oramus te Domine, etc.;* et cum dicit: *Quorum reliquia hic sunt,* osculatur altare in medio, manibus extensis aequaliter hinc inde super eo positis; quod semper servatur, quando osculatur altare: sed post Consecrationem pollices ab indicibus non disjunguntur. In omni etiam dcosculatione, sive altaris, sive libri, sive alterius rei, non producitur signum crucis, pollice vel manu, super id quod osculandum est."—{*Rub. Miss.* tit. IV. η. i.)

Having arrived at the middle of the altar, the priest inclines moderately and places his hands joined on the altar, so that the small fingers touch the front of the altar, and the other fingers rest on the edge, the right thumb being held on the left in the form of a cross. This should always be observed as often as it is prescribed that he should place his hands joined on the altar, even after the Consecration; but then in this case the thumbs should never be disjoined from the forefingers. Care should be taken that the little fingers that touch the front part of the altar be not separated from the other fingers.

He recites in this posture *Oramus te Domine,* etc. When he says *Quorum Reliquiæ hic sunt,* he extends his hands, which he puts on the altar as far as the wrist, on both sides, a little outside of the corporal, and bending his head in a straight line he kisses the altar in the middle, and not on the side. This he should always do when the altar is to be kissed; but after the Consecration the hands are placed on the corporal. In order that the altar may be more easily kissed, it will be necessary to move back about a foot; this is also to be observed when a moderate or profound inclination or a genuflection is to be made. Care must be taken to kiss the altar; for some, in order to avoid the inconvenience that they feel in bending the head as far as the altar, kiss the air; this a great fault.

2. The Priest reads the Introit, and recites the Kyrie eleison.

"Osculato altari, accedit ad cornu ejus sinistrum, id est, Epistolæ; ubi, stans versus altare, et producens a fronte ad pectus signum Crucis, incipit intelligibili voce *Introitum* Missæ, et prosequitur junctis manibus. Cum dicit *Gloria Patri* tenens junctas manus, caput inclinat versus Crucem. Cum repetit *Introitum,* non signat se ut prius; et eo repetito, junctis manibus ante pectus accedit ad medium altaris : ubi stans versus illud similiter manibus junctis, dicit eadem voce ter *Kyrie eleison,* ter *Christe eleison,* et iterum ter *Kyrie eleison,* alternatim cum ministro. Si minister non respondeat, ipse solus novies dicit."—*{Rub. Miss.* tit. IV. η. 2.)

Having kissed the altar the priest joins his hands, and without making any inclination to the cross he goes at a natural walk to the Epistle corner, continuing to say *et omnium Sanctorum,* etc., as appears from the Rubric that says: *Osculato altari accedit ad cornu ejus sinistrum.*

When he arrives at the place where the Missal is, he turns toward it, and with his body and his head erect he begins the *Introit* (not, however, while still walking)

in a loud voice, signs himself with the sign of the cross, and with his hands joined continues it in the same high tone of voice.

At the *Gloria Patri* he makes towards the cross a simple *minimarum maxima* inclination, but does not raise his eyes; and thus remains till the *Sicut erat.* XVhile making this inclination he should also bend his body a little, according to the practice more commonly received and more natural. While he repeats the *Introit* he does not make the sign of the cross.

Gloria Patri in the Introit is omitted only in the Masses of the Dead, and from Passion Sunday till Easter it is said only in Masses of the saints and in votive Masses; during the Paschal time two *alleluias* are added.

After the Introit, while walking with his hands joined and at his natural pace, and therefore with his right side turned towards the altar, he goes to the middle, where in a loud voice he says alternately with the server three times *Kyrie eleison,* three times *Christe eleison,* and again three times *Kyrie eleison.* He should, however, take care not to begin until he has arrived at the middle, and has made to the cross a simple *minimarum maxima* inclination,[1] without, however, raising his eyes. This must be observed as often as he passes to the middle of the altar or leaves it, unless a little before leaving it, or a little after reaching it, the making of a bow is prescribed in the Missal; for example, if the altar is to be kissed or after the Gospel the *Credo* is to be said, because at the word *Deuni* a bow is prescribed. And so also when on the Ember days after Pentecost *Gloria in excelsis Deo* is to be said separately (without *Kyrie'),* because at the word *Deo* an inclination is prescribed.

[1] No inclination is to be made, as the Rubric prescribes none: " Post Introitum redibit ad medium altare, ac *nullam crucifaciens reverentiam,* junctis semper manibus, recitabit *K'yrie eleison* simul cum ministro." —*(Martinucci,* lib. i. c. 18, n. 39.)

3. The Priest recites the Gloria in excelsis.

'•Dicto ultimo *Kyrie eleison,* Sacerdos, stans in medio altaris, et manus extendens, elevansque usque ad humeros (quod in omni manuum elevatione observatur), voce praedicta incipit, si dicendum sit *Gloria in excelsis.* Cum dicit *Deo,* jungens manus, caput Cruci inclinat; quo erecto, stans junctis manibus ante pectus, prosequitur usque ad finem. Cum dicit *Adoramus le, Gratias agimus tibi,* et *Jesu Christe, Suscipe deprecationem nostram,* et iterum, *Jesu Christe,* caput Cruci inclinat. Cum dicit, in fine *Cum sancto Spiritu,* seipsum a fronte, ad pectus signat, interim absolvens *In gloria Dei Patris, Arnen.—(J\ub. Miss.* tit. IV. η. 3.)

The last *Kyrie* having been said, while yet standing erect at the middle of the altar, he says *Gloria,* extending his hands the width of his body and raising them to the height of his shoulders, so that they· do not pass higher than his nose; [1] when he says *in excelsis* he joins them before his breast,[2] but at the word *Deo* he inclines his head, without, however, raising his eyes.

Merati wishes this inclination to be the simple *minimarum minima;* but it seems to me that the simple *minimarum maxima* is required, just as at *Gratias agimus,* when this inclination is made at the word *Deo:* the more so since Merati himself says that on the Saturday within the Octave of Pentecost, when he arrives at the middle of the altar in order to say the *Gloria* and the *Credo,* no inclination is to be made, because immediately at the word *Deo,* which is said in the *Gloria* and the

[1] The Rubric says (1. c. n. 3): " Elevansque usque ad humeros (quod in omni manuum elevatione observatur)";Cærcm. Episcop. lib. ii. cap. 8, η. 38: " Elevatisque manibus ad altitudinem humerorum."·

[2] According to the Rubric of the Missal, the hands are again to be joined when the word *Deo* is said. Merati (p. ii. tit. 4, n. 10), following this Rubric, writes: " Dum sacerdos profert vocem illam *Deo* duo præstat: alterum est jungere manus ante pectus de more; alterum vero est inclinare caput;" this is the ϲ‹ mmon opinion of the Rubricists.

Credo, an inclination must be made; and he wishes that this inclination should be the simple *minimarum maxima.*

It must be observed that those do wrong who lower their separated hands and place them on the altar; because the hands are to be immediately disjoined, and without lowering them are to be held in such a way that one palm faces the other, and the hands do not reach higher than the shoulders.

After having said *Gloria in excelsis Deo,* he continues the hymn, remaining in the same posture and holding his hands joined before his breast till the end. But when he says *Adoramus te, Gratias agimus tibi,* and *Jesu Christe, Suscipe deprecationem nostram,* and again *Jesu Christe,* he makes a simple *minimarum maxima* inclination. At the end, when he says *Cum sancto Spiritu,* etc., he makes the sign of the cross, so distributing the words that at the words *Cum sancto* he places his right hand on his forehead; at the word *Spiritu,* he places it below the breast; at the words *in gloria,* he conveys it to the left shoulder; at the words *Dei Patris,* he transfers it to the right shoulder; and at the word *Amen,* he joins his hands. But Tonellius and others, with whose opinion Merati seems to concur, say that the joining of the hands may be omitted, because they are to be disjoined immediately, and such a joining is not prescribed by the Rubric. And the same thing holds good, after the *Credo* is finished, at the *Benedictus qui venit,* etc., after the *Sanctus,* and at *Omni benedictione cœlesti,* because at the *Memento* for the Dead the hands must be immediately disjoined.[1]

The *Gloria* Is always said when the *Te Deum* was said in the Office; but it is omitted in Masses of the Dead

[1] St. Alphonsus seems to admit either opinion. It is certain that the Rubric does not prescribe that the hands be joined in the case above mentioned. The Congregation of Rites, consulted on this point, answered, November 12, 1831: "Serventur Rubricæ."

and in votive Masses, except in Masses of the Blessed Virgin on Saturdays,[1] in Masses of the Angels, or in Masses that are solemnly celebrated *pro re gravi;*"[3] and otherwise if it is expressly prescribed in the Missal, as on Thursday and Saturday of Holy Week, on which days the *Gloria* is recited, although the *Te Deum* was not said in the Office, because on those days the Office is not in accord with the Mass.

[1] Also when Masses are celebrated within any octave of the Blessed Virgin. The same holds good for the votive Masses of the saints that are celebrated within their octaves.—(See Schober, page 39, note 7.)

[3] "Pro re gravi, vel pro publica Ecclesiæ causa, dummodo non dicatur Missa cum paramcntis violaceis."—*[Ruhr. gen.* tit. VIII. n. 4.)

CHAPTER V.

THEPRAYERS.

I. The Priest salutes the People, saying Dominus vobiscum.

" Dicto hymno *Gloria in excelsis,* vel, si non sit dicendus, eo omisso, celebrans osculatur altare in medio, manibus hinc inde super eo, ut supra, extensis; tum illis ante pectus junctis, et demissis ad terram oculis, vertit se a sinistro latere ad dextrum versus populum, hoc est per eam partem quæ respicit cornu Epistolæ, et, extendens ac jungens manus ante pectus, ut prius, dicit voce praedicta *Dominus vobiscum.*

" Si altare sit ad Orientem versus populum, celebrans, versa facie ad populum, non vertit humeros ad altare, cum dicturus est, *Dominus vobiscum; Orate fratres; Ite Missa est;* vel daturus benedictionem; sed, osculato altari in medio, ibi expansis et junctis manibus, ut supra, salutat populum, et dat benedictione-m."—*(Rub. Miss.* tit. V. n. i et 3·)·

After the *Gloria,* or if it is omitted, after the *Kyrie,* the celebrant, with his hands (not only his fingers) resting as far as the wrists exclusively, on both sides of the altar, outside of the corporal, as has been said above (Chap. IV. 1), kisses the altar, and then with his hands again joined before his breast, and with his eyes cast down, but not closed, so that he can see about three feet beyond the steps of the altar, he turns from the Epistle side towards the people, and standing in the middle, he extends his hands so that one palm faces the other, and he joins them, all the fingers being joined and straight, but the hands are not extended beyond the width of the shoulders, and immediately in an intelligible voice he says *Dominus vobiscum,* but he does not incline the head nor

lean against the altar: this should be observed in all similar cases.

It must be remarked that spectacles should be taken off and put on the altar outside of the corporal before the celebrant turns towards the people.'

If the altar is placed in such a manner that the celebrant faces the people, he does not turn to them, but having kissed the altar, he salutes or blesses them in the prescribed words.

2. The Priest recites the Prayer.

"*Et cum spiritu tuo.* Et junctis ut prius manibus, revertitur per eamdem viam ad librum, ubi, eas extendens et jungens ante pectus, caputque Cruci inclinans, dicit *Oremus* tum extendit manus ante pectus, ita ut palma unius manus respiciat alteram, et digitis simul junctis, quorum summitas humerorum altitudinem distantiamque non excedat; quod in omni extensione manuum ante pectus servatur. Stans autem, ut supra, extensis manibus, dicit *Orationem.*—Cum dicit *Per Dominum nostrum.* jungit manus, casque junctas tenet usque ad finem. Si aliter concluditur Oratio *Qui tecum, Qui vivis,* cum dicit *in unitate,* jungit manus.

" Cum nominatur nomen *Jesus,* caput versus Crucem inclinat; quod etiam facit cum nominatur in Epistola. Et similiter ubicumque nominatur nomen beatæ Mariæ, vel Sanctorum dc quibus dicitur Missa, vel fit commemoratio; item in oratione pro

' " Perspicilla sæculo elapso naribus tantum insidebant nec tam decenter; sicut hodie, firmabantur. Facilius quidem poterant levari, sed etiam faciliter decidebant - - - - cum hodie conspicilla modo penitus diverso et magis convenienti adhibeatur, difficiliusque deponi et iterum firmari possint, non videtur amplius necessarium, illa ad quamcumque actionem infra Missam deponere, quum insuper juxta Rubricas generales, tit. xx.: ' super altare nihil omnino ponatuj^ quod ad Missæ sacrificium vel ipsius altaris ornamentum non pertineat.' Sic vero practicatum videmus ab optimis quoque sacerdotibus. Si quis autem utatur perspicillis, quæ antiquis similia sunt et germanice *Zwickcr,* gallice *Pince-ncz* vocantur, ea deponere debet, quandocumque ad populum se vertit."—(Schober, page 40, note 1.)

Papa quando nominatur, semper caput inclinat, non tamen versus Crucem.

"Si plurcs Orationes sint dicendæ, idem in cis, in voce, extensione manuum, et capitis inclinatione, quod supra dictum est, observatur."—*{Rub. Miss.* tit. V. n. i, 2.)

After the server has answered *Et cum spiritu. tuo,* the celebrant returns to the Missal by the same way, at a natural and grave pace; and when he arrives there, he extends his hands and again joins them, and turning a little towards the cross, without raising his eyes, makes to the cross a simple *minimarum maxima* inclination, saying at the same time in an intelligible voice *Oremus,* and then in the same intelligible voice he continues the prayer, standing erect and with his hands so extended that one palm faces the other, and the extremities of the fingers reach, but do not extend higher than the shoulders, nor beyond the width of the body; but the fingers should be joined and straight: this must always be done when the hands are to be held extended before the breast. We must observe that the left hand should be placed on the Missal[1] if the right hand turns the leaves.

At the conclusion *Per Dominum nostrum* and *Per eumdem Dominum* the hands are immediately joined;[2] if the conclusion is made with *qui tecum* or with *qui vivis,* they are joined at the words *in unitate.* If the prayer is directed to God the Father, it is concluded with the words *Per Dominum,* etc. If in the middle of the prayer[3] the name *Jesus* is uttered, it is concluded with the words *Per eumdem,* etc.; if the name *Jesus* is mentioned at the end, it is concluded with the words *qui tecum,* etc.; if the prayer is directed to Jesus Christ, it is concluded

1 Or on the *altal,* as has been said above, Chapter III., page 103.

2 " Easquc tenet usque ad finem," the Rubric adds (1. c., tit. V. n. 1).

3 Or " if at the beginning of the prayer mention is made of the Son." —*{Rubric, geih* lit» IX, n, 17.)

with *qui vivis,* etc.; if the Holy Ghost is named, or if the prayer is directed to him, we must say in conclusion *in unitate ejusdem Spiritus sancti.* [1] Therefore in the first two conclusions, while saying *Jcsum,* the celebrant turns to the cross with the *minimarum maxima* inclination, and remains thus inclined till the end of the prayer.[3] If several prayers are to be said, he should not look for the next prayer before the first is concluded, as the Rubric clearly prescribes against the opinion of Tonellius: *Easque junctas tenet usque ad finem.*

In the conclusions *qui tecum* and *qui vivis* the hands are joined at the words *in unitate,* but the head is not inclined nor turned to the cross. If in the prayer the name *Jesus* is said, a *minimarum maxima* inclination is to be made towards the cross; at the name of the Blessed Virgin a *minimarum media* inclination is to be made towards the book; at the name of a saint a *minimarum minima* inclination is also to be made towards the book; and also when the name of that saint is uttered of whom a commemoration is made.[3] By the word *commemoration* is not understood that which is made in the prayer *A cunctis,* because in that only at the name *Mary* the head is inclined. By commemoration we mean when a Mass, even if a votive Mass, is said of any saint, or when it is said within the octave of the saint of whom a commemoration is made.*

* If, namely, it has its own conclusion.

2 Baldeschi and most of the authors say that the head should be raised immediately.—(Sec Schober, page 41, note 6.)

3 Also in the prayer for the Pope when he is mentioned the head is always inclined—not, however, to the cross. Likewise at the name of the bishop the head is to be inclined towards the book when his prayer is said; as also when the name of the Blessed Trinity is uttered the head is inclined as at the name *Jesus.* This inclination takes place whether the three Persons are either expressly named together, as in *Deo Patri sit gloria,* or when the name of the Blessed Trinity is expressly mentioned at the end of the hymns.—(S. R. C., August 12, 1S54.)

4 *Merati* (1, ç, n. 11) explicitly says what is to be understood by a

At the name of the saint of whom a commemoration is made, the head is to be inclined whenever it is mentioned in the prayer, in the Epistle, in the Gospel, or in the Canon.' Excepted, however, is the title of the Epistle and of the Gospel, as, for example, *Lectio Epistolæ B. Pauli Apostoli; Sequentia S. Evangelii secundum Joannem.* Eor in these places the head is not inclined, although in the Office a commemoration is made of the same holy apostles.2

Whatever may be the number of prayers, the conclusion is made only in the first and in the last, and the invitation *Oremus* is said only in the first and in the second prayer?

3. The Prayers on the Ember Days.

"In Quatuor Temporibus vel alias, quando dicendæ sunt plures Orationes cum Prophetiis, dicto *Kyrie eleison* in medio altaris, revertitur ad cornu Epistolæ, ubi, stans ante librum, extensis et junctis ante pectus manibus, et caput Cruci inclinans, dicit, *Oremus, Electamus genua;* et illico manibus super altare extensis, ut seipsum ad altare sustineat, genuflcctit; et sine

commemoration: ""Nomine commemorationis, ait, veniunt illi Sancti, de quibus recolitur specialis memoria in Oratione, vel qui de illis recurrit in illa die festum, aut simplex, aut semiduplex, aut duplex, aut dies infra Octavam, aut de illo Sancto dicitur Missa."

1 " Quando immediate sequuntur plura nomina Sanctorum, satis est, caput tantum semel inclinare, ita tamen ut inclinatio duret a primo nomine usque ad ultimum; sic enim etiam Rubricae satisfieri videtur, quia nomina proferuntur inclinato capite. Quod autem non habet locum, quando nomina diversam inclinationem requirunt, uti v. gr. in festoS. Joseph, in principio Evangelii: 'Cum esset desponsata mater *Jesus Maria Joseph,'* ad quæ verba triplex inclinatio facienda est, nempe minimarum maxima, media et minima."—(Schobçr, page 43, n. 9.)

2 The S. R. C., Sept. 7, 1S44, answered: " Inclinationem capitis non esse faciendam al the words *optimam partem elegit sibi Maria qua non auferetur ab ea in aternum,"* words found in the Mass of the feast of the Assumption of the Blessed Virgin.

3 The conclusion is always such as is required by the prayer to which it is added, no regard being had to the preceding prayers.

mora surgens, eadem voce ministro respondente *Levate,* manibus extensis dicit *Orationem* ut supra, et in conclusione eas jungit. Dum autem legit Prophetias, tenet manus super librum vel altare positas, ut mox dicetur de Epistola."—*(Rub. Miss.* tit.

On the Ember days, and on other days on which there are many prayers and Prophecies, the priest, having said the *Kyrie* in the middle of the altar, and a *minimarum maxima* inclination having previously been made towards the cross,[1] returns to the Epistle corner, and there as usual says *Oremus.* Then he says *Flectamus genua,* and with his hands resting on the altar he makes a genuflection only on one knee, and immediately, after the server has answered *Levate,* he rises and says the prayer. When he reads the Prophecies, he holds his hands either upon the altar or upon the Missal.

4. The Number of Prayers.

As for the number of prayers, it should be known that if the Office is *duplex,* all the prayers that are prescribed in the Office should be said, nor is it permitted to add or omit a prayer. It must be remarked that if a *festum duplex seenndie classis* occurs, which has a commemoration of the *simplex* only in the Lauds and not in the Vespers, a commemoration of the *simplex* is not made in the solemn Mass, but is made only in private Masses. On those days, however, on which by the Rubric several prayers are forbidden, all the commemorations are also omitted in the Mass; as on Pentecost and on the Vigil of Pentecost, etc.

Besides, the Sacred Congregation of Rites, December 2, 1684, has declared that it is not a precept of the Rubric that *in semiduplicibus, simplicibus,* and *feriis an* odd number should always be taken. Theologians, however, require

[1] No inclination is to be made, as the Rubric does not prescribe it.

that in conformity to the Rubrics at least three prayers should be taken, and in ferial, votive, or simple Masses only five or at the most seven may be allowed; but on Sundays and *in scmiduplicibus* are to be said four inclusively of the prayer prescribed by the Superior, and it is not necessary to add a fifth: *Cum in Missa de semiduplici non sint necessario diccndce collecta impares, id est très, quinque vet septem,* according to the cited decree of December 2, 1684. Moreover, if a prayer is prescribed by the Superior, [then either it is taken *ad libitum* instead of the third, or it is added as a commemoration to the *duplex, semiduplex,* or to the Sunday: so the S. C. R. declared August 28, 1627]. This prayer is regularly omitted on feasts *primez* and *sccundez classis j* and even in the principal churches in Rome it is omitted in private Masses: that it must be omitted in the solemn Masses is certain. So also the commemoration of the *simplex* is omitted, although it is otherwise of precept.

It must be observed that the prayers *ad libitum* are not to be so understood that the celebrant may say any prayer he may please to say, but that of those prayers that are in the Missal he may choose one, as appears from the Rubric, tit. VII. n. 9.

It must be observed: 1. That it is not proper that the celebrant in a solemn Mass should say the prayer *Pro se ipso sacerdote* in the presence of the bishop or the clergy assembled in the choir, but he should take the prayer that has reference to the Superior or Congregation, or another that is more suitable. 2. The commemorations of the Sundays, of Advent, of Lent, of the Vigils, and of the Ember days should never be omitted. 3. The commemoration of the Ember days should be the first after the Introit, that is, the prayer of the Office. 4. If any octave falls on a privileged | Sunday, only the com-

" Vel communem, *si officium fit de Dominica."—{Rub. Miss.* p. 1, lit. IX. n. 10.)

memoration of the octave is taken, the third prayer being omitted.

In the votive Masses the second prayer shall always be the prayer of the Office, but the third should be that which was to have been said in the second place. The prayer that was to have been said in the third place may be omitted unless it be a particular commemoration that is made in the Office.

In the Mass of a saint who is the titular patrçm of the altar, of whom no Office is said, but only a votive Mass on the day of the same saint, the second prayer will be of the Office of the day; the third, that which agrees with the Oflice, and which was to have been taken in the third place. In this Mass, which is regarded as a combination of the votive and festive (votive, because it does not agree with the Office; festive, because it is the feast of the saint), the *Gloria* is said. But in regard to the solemn votive Masses, see the Rubric.

In the votive Masses of the Blessed Virgin, the second commemoration is of the Holy Ghost even during the time of Advent, of the Passion, and of Easter. In the Masses of the apostles instead of the prayer *A cunctis** *Concede* of the Blessed Virgin is said, so that the commemoration of Sts. Peter and Paul may not be repeated. In the votive Mass of the patron in the prayer *A cunctis,* the name of the patron is omitted, or another saint is mentioned, according to devotion?

1 Nempe *tertia Oratio.*

2 In reference to the prayer *A cunctis* the following decisions are to be considered:

1. In the prayer *A cunctis* the name of S. Joseph is always to be added—in the words *cum beato Joseph*—after the invocation of the Blessed Virgin and before all other patron saints, except the angels and St. John the Baptist. This also holds good for the Post-Communion.—(S. C. R., April 22, 1871.)

2. At the letter N. in the prayer *A cunctis* there must be mentioned in every church the name of the patron or the titular saint of the church

5. The Order of the Prayers.

As for the order of the prayers, the prayer of Sunday precedes the prayer within the octave, but the latter precedes the prayer *ferice majoris'* or of the Vigil; the latter precedes the prayer of the *simplex,* the prayer of ihe *simplex* precedes the *communes,* which would be in the second place, and are now put in the third place; but the *communes* precede those that are said through devotion. The votive prayers of the Blessed Trinity, the Holy Ghost, the Blessed Sacrament, and the Cross precede those of the Blessed Virgin, the Holy Angels, and St. John the Baptist, and all precede those of the holy apostles. AVe must, therefore, say *cum bcato Michaele Archangelo,* or *cum bcato Joanne Baptista, atque beatis Apostolis tuis Petro et Paulo et omnibus Sanctis.* If a commem· in which one celebrates Mass. But if the name is already mentioned, it need not be mentioned again (S. C. R., Nov. 12, 1S31); and then the two words *atque beato* should be omitted.

If this church is dedicated to the Holy Trinity, to the Holy Cross, to the Holy Spirit, or any other mystery, no mention is made of them; and the two words *atque beato* are omitted. We also omit them for reasons given above if the church is dedicated to the Blessed Virgin, to St. Michael, to St. John the Baptist, to St. Joseph, to St. Peter, or to St. Paul.—(S. C. R., Apr. 16, 1853.)

In a chapel or oratory without a patron or titular saint we must always take the name of the patron either of the city or of the country. —(S. C. R., Febr. 15, 1873.)

If there are several patrons, we must place them according to the order that each one occupies *in Litaniis majoribus.*—(S. R. C., Sept. 28, 1865.)

3. May religious invoke their holy founder in the two prayers *A eundis* and *Mundet?* Yes, provided they do not omit the patron or the titular saint.—(S. C. R., June 17, 1843.)

l "*Ferite majores* are the *ferice* of Advent, of Lent, of the Ember days, and *feria secunda Rogationum ; feria tertia et quarta Rogationum* are *minores,* and if they occur in a Mass with the commemoration *simplicis,* the commemoration *simplicis* is to precede such a feria." —(Schober, page 52, note 27.)

oration of the Dead must be made, it is always put in the second last place.

If two prayers in the same Mass are similar, that which is to be said last is to be changed, and in its place another *ex communi* is to be taken. If the prayer of the 22(1 Sunday after Pentecost, of the Forty Martyrs, or of the Thursday after Ash Wednesday is to be changed, the prayer of the Sunday or *ferice sequentis* is to be taken.

CHAPTER VI.

THE EPISTLE, THE GRADUAL, THE GOSPEL, AND THE CREDO.

I. The Priest reads the Epistle, the Gradual, and what follows.

" Dictis Orationibus, celebrans, positis super librum vel super altare manibus, ita ut palmae librum tangant; vel (ut placuerit) librum tenens, legit *Epistolam* intelligibili voce, et respondetur a ministro *Deo gratias;* et similiter stans eodem modo, prosequitur *Graduate, Alteluja,* et *Tractum,* ac *Sequcntiam* si dicenda sint. Quibus dictis, Sacerdos si privatim celebret, ipsemet, seu minister portat librum Missalis ad alteram partem altaris in cornu Evangelii; et dum transit ante medium altaris, caput Cruci inclinat; et Missalc sic locat, ut posterior pars libri respiciat ipsum cornu altaris, et non ad parietem, sive ad partem ejus contra se directam."—*(Rub. Miss.* tit. VI. i.)

After having recited the prayers, the priest so places his hands upon the Missal or upon the altar that the palms touch the Missal or he holds them in any way that may be convenient, provided neither hand remains suspended in the air. With his hands thus placed, he reads the Epistle in a loud voice; at the end of the Epistle he lowers the tone of his voice in order to warn the server to answer *Deo gratias.* He does the same at the end of the Gospel. He recites in the same tone of voice the Gradual, Versicle, Tract, or *Sequentia.*

If while he reads the Epistle or some subsequent Versicle a genuflection is to be made, he will make it on one

knee, resting meanwhile his hands on the altar without lowering the head.

If in the Epistle the name *Jesus* must be pronounced, he turns a little towards the cross and makes the prescribed inclination. If he pronounces the name *Mary* or that of a saint whose feast it is, he makes a *miniinarum media* inclination at the name of the Blessed Virgin, a *minimarum minima* at the name of a saint, but towards the Missal. This holds good for every case that occurs m which the said names must be pronounced, as has been explained on page 11 7.

The Gradual having been said, throughout the year two *alleluias,* are said, then the Versicle, and after it another *alleluia.* In the Paschal time, instead of the Gradual two Versicles and four *alleluias* are said, according to the rubric given at the Mass of Saturday after Easter.

2. The Priest Reads the Gospel.

"Locato Missali in altari, celebrans redit ad medium altaris, ibique stans, junctis manibus ante pectus, levatisque ad Deum oculis et statim demissis, tum profunde inclinatus, dicit secreto —*Munda cor meum,* et *Jube Domine benedicere, Dominus'sit in corde meo*—ut in Ordinario. Quibus dictis, vadit ad librum Missalis, ubi stans versus illum, junctis manibus ante pectus, dicit intclligibili voce *Dominus vobiscum.* /C. 7:7 *cum spiritu tuo.*—Deinde, pollice dextrae manus, signo crucis signat primo librum super principio Evangelii quod est lecturus; postea seipsum in fronte, ore, et pectore, dicens—*Sequentia,* vel *Initium sancti Evangelii,* etc.; *R. Gloria tibi Domine.*— Tum junctis iterum manibus ante pectus, stans ut supra, prosequitur Evangelium usque ad finem. Quo finito, minister, stans in cornu Epistolae post infimum gradum altaris, respondet *Laus tibi Christe*— et Sacerdos elevans parumper librum, osculatur principium Evangelii, dicens – *Per Euangelica dicta, etc.* Cum autem nominatur—*Jesus*— caput versus librum inclinat: et eodem modo versus librum genuflect it, cum in Evangelio est genu flectendum."—*(Rub. Miss.* til. VI. 2.)

Having finished the Gradual and what follows it, the priest, leaving the Missal open, with his hands joined before his breast, goes immediately to the middle of the altar, and when he arrives there he raises his eyes to the cross, and immediately lowers them, and profoundly inclined, he does not rest his hands on the altar, but holds them between himself and the altar, and says in a low tone of voice: *Munda cor meum}* etc. *Jubé Domine benedicere: Dominus sii in corde meo,* etc. If the server is so small that the priest himself would have to remove the Missal to its place, while passing he makes an inclination to the cross,2 and the Missal having been put into its place, he returns to the middle in order to recite *Munaa cor meum,* etc., as has been said above.

Then, with his hands still joined before his breast, he goes to the Gospel corner, and there so places the Missal that it looks not towards the front, but obliquely towards the angle of the altar. Then with his hands joined before his breast, without resting them or his arms on the altar, he faces the Missal; his head and body being erect, he says in an intelligible voice *Dominus vobiscum.* He then disjoins his hands, and having placed his left hand on the book he makes the sign of the cross with the inner part, not the nail, of the thumb of his right hand on the Missal where the Gospel begins. But while making this sign of the cross he extends his whole right hand, turns the palm towards the book, and keeps the four fingers together. Meanwhile he places his left hand on the Missal, then places it below his breast, and with the same inner part of the thumb of his right hand makes three other small crosses on his forehead, on his mouth, and on his breast, while holding the right hand with the other fingers extended

1 The *Munda cor* should not be begun until after the priest has profoundly inclined.

9 Here the Rubric of the Missal expressly prescribes an inclination.

and the palm turned towards himself. The signs of the cross are thus distributed according to the words: While saying *Sequentia* or *Initium* he signs the book; at the words *sancti EvangeHi,* the forehead; while signing the mouth he says nothing, because it should be closed; while saying *secundum Joannem,* etc., he signs his breast.

After the server has answered: *Gloria tibi Domine,* the priest joins his hands before his breast, and in an intelligible voice reads the Gospel, inclining the head at the name of Jesus or of Mary towards the Missal, towards which he also genuflects if a genuflection must be made.

The Gospel having been said, the priest raises the Missal a little with both hands, inclines somewhat, and kisses the beginning of the text of the Gospel, saying in a low tone of voice: *Per Euangelica dicta,* etc.

After having kissed the Missal the celebrant places it with both hands on the cushion or stand near the corporal, so that he may conveniently read it from the middle of the altar. Then,with his hands joined before his breast, he goes to the middle of the altar, and on arriving there he kisses it, unless the *Credo* is to be said.

3. The Priest recites the Credo.

"Dicto Evangelio, stans in medio altaris versus Crucem, elevans et extendens manus, incipit (si dicendum sit) *Credo.* Cum dicit *In unum Deum* jungit manus, et caput Cruci inclinat; quo erecto, stans ibidem junctis ante pectus manibus, ut prius, prosequitur usque ad finem. Cum dicit, *Jesum Christum* caput Cruci inclinat. Cum dicit *Et incarnatus est* usque ad, *Et homo factus est* inclusive, genuflectit. Cum dicit *simul adoratur* caput Cruci inclinat. Cum dicit *Et vitam venturi saculi, Arnen,* producit sibi manu dextra signum Crucis a fronte ad pectus."—*(Rub. Miss.* tit. VI. 3.)

If the *Credo* is to be said, the priest standing erect immediately extends his hands, raises them and joins them, and in an intelligible and distinct voice, as at the

Gloria, begins the *Credo.* At the word *Credo* he extends and raises his hands; at the words *in unum* he joins them; at the word *Deum* he inclines his head, raising neither his eyes nor his head. He continues as at the *Gloria.* At the words *Jesum Christum* he makes a simple *minimarum maximq.* inclination. When he says 2?/ *incarnatus est,* which words it is proper to recite slowly so that all may be done rightly, he begins to bend the right knee, and finishes this genuflection at the words *et homo factus est,* so that at these words he already has his knee on the platform of the altar; and he does not (contrary to the opinion of a few) incline the head. Before making a genuflection he extends his hands on the altar and moves back about a foot, both in order not to touch with his left knee the antipendium, and in order not to be obliged to extend his right foot beyond the platform: this should never be done unless perhaps the platform is so narrow that it could not otherwise be done. At the word *adoratur* a simple *minimarum maxima* inclination is to be made towards the cross; but at the words *Et vitam venturi sceculi* he makes the sign of the cross, as at the end of the *Gloria,* so distributing the words that when he says *Et vitam* he touches the forehead and the breast; when he says *venturi he* touches the left shoulder, and when he pronounces the word *sceculi* he touches the right shoulder. But he must pronounce these words slowly, so that everything may be done rightly. At the word *Amen* he may join his hands; but if he does not join them, it is no fault, because it is not prescribed by the Rubric.—(Tonellius, l. c. t. 4, n. 2.)

4. At which Masses should the Credo be said.

The *Credo* is said after the Gospel on all Sundays,[1] although the Office be of a saint in whose Mass there would not be a *Credo* on any other day.

[1] A blind priest authorized to say always a votive Mass cannot say Mass with *Credo* on a Sunday.—(Schober. p. 58.)

On all the feasts of the Lord and of the Blessed Virgin.

On the feasts of the angels; namely, St. Michael, St. Gabriel, St. Raphael, and the holy angel guardians.[1]

On all the feasts of the apostles and evangelists.

On the feast of any Doctor of the Church whose feast is celebrated as *duplex*.[2] In the Dedication of a church; also in the consecration of a church or altar, and in octaves, but not of the altar, because there is no octave of the consecration of the altar.

The Dedication of the cathedral church is celebrated with the rite of *prima* classis,* as well in the city as in the diocese; but the octave is celebrated only in the city. Regulars should celebrate with the rite of *secundæ classis* without an octave, as is prescribed in the decree S. R. C., Febr. 11, 1702.[3] On the titular feasts of the church, that is, of the patron of the place, or of the titular saint, the *Gloria* and *Credo* are said. We say *of the church,* for on the titular feasts of any chapel or altar the *Credo* is said not in private Masses, but only in solemn Masses that are sung. On the titular feast of the cathedral only the *Credo* is said, but there is no octave. The *Credo* is also said on all the octaves and feasts of saints that occur within the octave in churches (not outside of them) that have any remarkable relic, as *the head, arm, leg, or any part of the body in which the saint suffered martyrdom; provided it is entire, not small, and lawfully approved by the Ordinary.* The *Credo* is also said on the day of the creation and coronation of the Pope and on the anni-

1 The *Credo* should be said on both feasts of St. Joseph; namely, *in festo natali,* as well as *in alio ipsius Patrocinii,* etiam in casu translationis extra Dominicam.—(S. R C., April 22, 1871.)

2 At present all the Doctors of the Church have their feasts *sub ritu duplici.* St. Mary Magdalen has a *Credo* in the Mass celebrated on her feast.

3 This is the decree: "Regulares in ipsa civitate degentes in posterum teneri ad celebrandum festum Dedicationis ecclesiæ cathedralis cum officio duplicis sccundæ classis, non tamen cum octava."

versary; as also on the day of election and consecration of a bishop, and on the principal feasts of Religious Orders and within their octaves, but only in their own churches.[i] It is also said in the solemn votive Masses celebrated *pro re gravi.* On other feasts of the saints the *Credo* is not said, unless in the churches of which they are the Titular or Patron saints.

i By the principal feasts of the religious Orders is to be understood those of their holy founders, of their titular and patron saints.

CHAPTER VII.

THE OFFERTORY, THE SECRETA, AND THE PREFACE.

I. The Priest recites the Offertory.

" Dicto *Symbolo,* vel, si non sit dicendum, post Evangelium, celebrans osculatur altare in medio, et, junctis manibus ante pectus, ibidem a manu sinistra ad dextram (ut dictum est supra), vertit se ad populum, et, extendens ac jungens manus dicit *Dominus vobiscum;* et junctis manibus revertitur per eamdem viam ad medium altaris, ubi, extendens et jungens manus, caputquc Cruci inclinans, dicit *Oremus;* tum junctis ut prius manibus dicit, *Offertorium."—(Rub. Miss.* tit. VII. η. i.)

After having recited the *Credo,* or, if it is not to be said, after having finished the Gospel, the celebrant kisses the altar in the middle and turns to the people to say *Dominus vobiscum* in the manner given above. Then he joins his hands and returns by the same way to the middle of the altar, where extending his handsand raising them to the height of his shoulders,[1] and again joining them before his breast, he inclines his head towards the cross, and says *Oremus.* Then, with his hands joined before his breast, he says the Offertory, and in Paschal time adds one *Alleluia.* Some recite the Offertory in a low tone of voice, but this seems to be contrary to the Rubric which always expressly says when anything is to be pronounced in a low tone of voice.

[1] St. Alphonsus follows here Merati; others deny that the hands are to be raised, for the Rubric says: " Extendens et jungens manus, caputque inclinans, dicit Oremus."

2. The Priest uncovers the Chalice and offers the Bread.

" Dicto Offertorio, discooperit calicem, et ad cornu Epistolæ sistit; et manu dextra amovet parvam pallam desuper hostiam, accipit patenam cum hostia, et ambabus manibus usque ad pectus eam elevatam tenens, oculis ad Deum elevatis, et stati in demissis, dicit, *Suscipe sancte Pater,* etc.

"Si fuerint aliæ hostiæ, non super patenam, sed super corporale, vel in alio calice seu vase, pro communione populi consecrandae, calicem illum seu vas dextra discooperit, et, intentionem suam etiam ad illas offerendas ct consecrandas dirigens, dicit ut supra *Suscipe,* etc.— ut in ordine Missae.

"Quo dicto, patenam u- raque manu tenens, cum ea facit signum Crucis super corporale, et deponit hostiam circa medium anterioris partis corpor.dis ante se, et patenam ad manum dextram aliquantulum subtus corporale; quam, exterso calice, ut dicetur, cooperit purificatorio.

"Si autem adsit vas seu calix cum aliis hostiis, ipsum cooperit alia patena, vel palla."—*{Put). A/iss.* tit. VII. n. 2 et 3.)

The Offertory having been said, the priest uncovers the chalice by taking the extremities of the veil with both hands; th^n raising it in front he removes it towards the back part, and withdraws it from behind the chalice outside of the corporal. Then, if the server is not a cleric invested with surplice, he folds the veil in such a manner that its fringes do not appear on the outside, lest when he puts the pall upon it the border of the pall should adhere to the fringes of the veil. The veil having been thus folded, he places it near the corporal at the Epistle corner; he must never fold it upon the corporal.

After having folded the veil, the priest places his left hand on the altar outside of the corporal; with his right hand he takes the chalice at the knob and puts it on the Epistle side nearly at such a distance as his arm can reach, so that when he takes off the pall he may conveniently place it on the folded veil. Then the cele-

brant, while yet standing in the middle of the altar, takes the pall off the paten, and so places it on the veil that it projects at one end, and he may thus more easily take hold of it.

It must be observed that in the second and the third Mass of Christmas, when some drops of precious blood remain in the chalice, there should be placed on the altar-cloth a pall on which the chalice may be put: one may use for this purpose the pall of the chalice before removing the said chalice from the corporal, or the chalice may also be held in the left hand. And in these two Masses the priest should take care not to purify the chalice with the purificator when he pours wine and water into the chalice.|

He takes with the right hand, between the thumb, forefinger, and middle finger, the paten with the Host, and raises it as high as his breast, namely, with both thumbs, forefingers, and middle fingers around the paten, and sustains it with the other fingers extended and joined under the paten. At the same time he raises his eyes to the cross, and immediately lowers them, and in a low voice he says: *Suscipe, sancte Pater,* etc. The Rubric says: *elevatis oculis et statim demissis;* but the word *statim* must be taken in a moral sense, so that while saying: *Suscipe, sancte Pater, omnipotens aterne Deus,* it is more suitable to raise the eyes towards the cross, and to lower them while saying *hanc immaculatam Hostiam,* etc.

When the priest has to consecrate particles for the Communion of the faithful, if there arc only a few—five or six of them—they should, be placed on the paten, and after the Oblation he places them on the corporal on the Gospel side—always, however, on the altar-stone, at a little distance from the large Host. If there are many

| Although some drops of the precious blood may still remain in the chalice, no genuflection is made either in leaving the middle of the altar, or returning to it.—(S. R. C.» July 20, 16S6.)

particles, they should be placed in a ciborium or upon the corporal, as has been just said; and if they are brought to the altar in a ciborium, the ciborium is placed behind the chalice, and the priest before he takes the paten from the chalice opens the ciborium, but does not move it from its place, and at the Offertory directs his intention also to the particles.'

Having finished the prayer *Suscipe,* he forms with the paten a cross *{unius palmi}* nine inches in length, over the corporal, holding the paten *(circa medium palmum}* about four inches above the corporal. Then inclining the paten he causes the Host to slide from the front part of the paten to the middle of the corporal] he immediately puts the paten partly under the corporal on the Epistle side, and after having purified it, he covers it with the purificator. AVe say partly *{aliquantulum},* that is, less than one half, so that it may easily be drawn out at the proper time. If a ciborium or a chalice containing particles is at hand, the ciborium is closed with its own cover after the little veil has been removed from the cover; but the chalice is covered with a paten or a pall.

It must be observed that it is a venial sin to consecrate without a reason the particles that are brought to the altar after the Offertory; but if there be a reason, for instance, if otherwise a person who is to communicate would be deprived of Communion, or would have to wait a long time, or if the person be of noble birth or very distinguished (to whom, according to Suarez and

l When a large Host is to be consecrated for the monstrance, it is placed on the paten, and after the offering it is put on the corporal at the side before the chalice, that is, to the left of the celebrant in a straight line with the other large Host, according to the usual custom. If, however, the Host that is to be put into the monstrance is adjusted only with difficulty, it may be consecrated in the *lunula* itself, while remaining on the corporal in the above-mentioned place.—(Schober, page 63, n. 5.)

others, one may give Communion with a part of the large Host), then they may be lawfully consecrated, the offering of them being mentally supplied; and this is probably allowed even when the Canon has already been begun. See Benedict XIV.,' Quarti, Possevmus, Gobat, and others.

3. The Priest puts Wine and Water into the Chalice, and offers them.

"Deinde, in cornu Epistolæ, accipit calicem, purifîcatorio extergit, et, sinistra tenens illius nodum, accipit ampullam vini de manu ministri (qui osculatur ipsam ampullam, non autem manum celebrantis), et ponit vinum in calicem. Deinde eodem modo tenens calicem, producit signum crucis super ampullam aquæ, et dicit—*Deus qui humanæ substantia,*—et infundens parum aquæ in calice prosequitur—*Da nobis fier hujus aqua et vini mysterium*y etc.

"Imposita aqua in calice, et finita oratione prædicta, accipit manu dextra calicem discoopertum; et stans ante medium altaris, ipsum ambabus manibus elevatum tenens, videlicet cum sinistra pedem, cum dextra autem nodum infra cuppam, intentis ad Deum oculis offert, dicens—*Offerimus tibi Domine,* etc.—qua oratione dicta, facit signum crucis cum calice super corporale, et ipsum in medio, post hostiam, collocat, et palla cooperit."—*(Rub. Miss.* tit. VII. 4 et 5.)

Then having made an inclination towards the cross,[2] the priest with his hands joined goes to the Epistle corner, and taking with his left hand the chalice at the

[1] This is what Benedict XIV. says: "Communis sententia est non posse particulas consecrari, cum Canon recitari inceperit, etiamsi ageretur de consecranda particula quæ afferenda esset pro Viatico ad infirmum; eo enim casu, parva quaedam detrahi posset particula cx Hostia Missæ, et reservari pro infirmo."—*(De Sacri/. M.* s. 2, n. 158, vel l. 3, c. 18.)

[2] The Rubric of the Missal says nothing about an inclination to the cross.

knob, he at first purifies it with the right hand;[1] then holding with the left hand the extremity of the purificator[2] upon the knob of the chalice,[3] he extends the other part of the purificator in the direction of the cruets, in order that if drops should fall the altar-cloth may not be soiled. Then holding the chalice a little inclined, he pours into it at the inclined part such a proper quantity as can be drunk at one draught. The wine having been poured in and the cruet having been returned to the server, while holding the chalice in the same way, he blesses the water, making the sign of the cross over the water cruet (this blessing being omitted in Masses for the Dead), and says at the same time: *Deus, qui humana substantia,* etc.;[3] and pouring into the chalice a little natural water,' he continues to say: *da nobis per hujus aqua et vini mysterium,* etc. Then he returns the cruet to the server, places the chalice upright, takes the purifier that he is holding at the knob between the fingers of his left hand, and puts it neatly around the forefinger, and purifies the chalice in that part where he poured in the wine and the water. But if he poured in the wine by dropping it to the bottom of the chalice, he must purify the chalice all around as far as the wine reaches, and in

1 "An in Missis privatis permitti possit ministro, si fuerit sacerdos Vel diaconus sive subdiaconus, ut præparet calicem et ipsum extergat in fine post ablutiones, sicut in Missa solemni?" S. C. R. die 7 Sept. 1816, answered; "Negative, et serventur Rubricae."

2 In the same decree to the question: "An purificatorium poni debeat super pedem calicis, dum præparatur, vel potius super patenam?" the answer was given by the S. R. C.: " Relinqui posse sacerdotis arbitrio."

3 The prayer *Deus, qui humana substantia* should be begun by the priest at the same moment in which he blesses the water; ' ' *non* vero prius aqua benedicatur nihil dicendo, atque tunc demum facto signo crucis illa oratio incipiatur."—(S. R. C., Aug. 12, 1854.)

4 The Sacred Congregation of Rites, February 6, 1858, decided that the use of the small spoon is not prohibited: "Usum parvi cochlearis non esse prohibitum."

the mean time pronounce with a pause the words that follow *divinitatis,* so that when he says *Jesus Christus* the purifying is finished. Then with the same left hand he places the chalice near the corporal, that he may conveniently take it. When he says *Jesus Christus* he may join his hands, and he makes an inclination towards the cross. Continuing to recite the rest of the words, he meanwhile goes to the middle of the altar, and so places the purificator upon the part of the paten that is not covered by the corporal so that its extremities look towards the altar.[1] Some wish that the purificator should be laid down with the left hand; but if it is laid down when the celebrant goes to the middle, it can be laid down with the right hand; but if it is laid down before he goes to the middle, it will be more convenient to do so with the left hand. Others wish that the words *Jesus Christus* should be pronounced in the middle in order that the celebrant may make an inclination there: every one may suit his own convenience.

Having arrived at the middle and made the usual inclination towards the cross,[2] he places his left hand on the altar, but with his right he takes the chalice at the knob so that he holds his thumb in front of the chalice and the rest of his fingers behind it. Then he supports the foot of the chalice with the longer fingers of his left hand underneath it; and thus holding it in a straight line over the place that it is afterwards to occupy, taking care that the top of the chalice be not higher than the eyes nor lower than the chin, he says the prayer *Offerimus tibi Domine,* etc. During the whole of this prayer he raises his eyes towards the cross and keeps his elbows more inclined towards his breast.

This prayer finished (and not before, as some wrongly

[1] Rubricists agree that the extremities of the purificator should look towards the altar, and not towards the celebrant.

[2] Here the Rubric prescribes no inclination of the head.

do), he makes with the chalice which he holds erect a cross over the corporal, holding it in the same position as when the offering was made. He makes the cross, with the chalice raised four or five inches over the corporal: he makes it not by jerks, but in straight lines of about a palm in length, and may begin from the end of the corporal as far as the Host; but the chalice should not be moved over the Host. He puts the chalice behind the Host, but on the consecrated stone at the distance of about the size of another Host, and covers the chalice with the pall, while holding his left hand on the altar: this is to be done as often as he has to cover or uncover the chalice. Some put the hand on the foot of the chalice lest, they say, they should upset it; but to them we may reply, that the ceremonies should be performed quietly, not hurriedly: then there will be no reason to fear any accident.

4. The Priest blesses the Bread and the Wine.

"Deinde, junctis manibus super altari positis, aliquantulum inclinatus, dicit secreto, *In spiritu humilitatis,* etc. Postea erectus, elevans oculos, manusque expandens, et statim jungens ante pectus (quod semper facit quando aliquid est benedicturus) dicit *Veni sanctificator,* etc., cum dicit *Et benedic,* signat manu dextra communiter super hostiam et calicem, sinistra posita super altare."—*(Rub. Miss.* tit. VIL 5.)

Then he places his hands on the altar in such a way that the little fingers, being extended and united with the others (as has been said above[1]), touch the front of the altar, and moderately inclined he says in a low tone of voice: *In spiritu humilitatis,* etc. Then standing erect, he raises his eyes towards the cross, while at the same time he extends his hands and raises them as high as his shoulders; then he immediately lowers his eyes, and joining his hands before his breast (as is done when

[1] Page 10S.

Oremus is said before the prayer) he says: *Veni sanctificator,* etc.; and when he says *Bene^dic,* he makes the sign of the cross over the chalice and the Host at the same time, keeping his left hand on the altar.

Here it must be observed:

1. When *Veni sanctificator* is said, at the word *Deus* the head is not inclined, as Merati and many others teach, because an inclination is made immediately after, when leaving the middle of the altar; and this inclination, as Sarnelli says, should properly be made while pronouncing the last words: *Tuo sancto nominipreeparatum'*

2. In order to form well the cross over the *oblata,* he draws a straight line towards himself, but does not deflect the line over the Host, and he does so in such a manner that the extremity of the little finger begins from the middle of the chalice and finishes outside of the Host; then he draws a transverse line with the hand, likewise extended (not, however, with the fingers curved as the S. R. C. prescribed August 4, 1663) at the same height, namely, before the pall between the chalice and the Host; and in these crosses and in others of this kind he should not exceed the size of the pall. When the cross is to be made only over the chalice, it should be extended from one end of the pall to the other.

3. Every time anything is to be blessed, the hands should be first joined, as the Rubric indicates in this place; unless the left hand be hindered, as happens at the blessing of the water: *Deus qui humance,* etc., and at the blessing of the Host and of the chalice at the moment of the Consecration.

5. The Priest washes his Hands.

" Tunc, junctis ante pectus manibus, accedit ad cornu Epistolæ ubi stans, ministro aquam fundente, lavat manus, id est, extre-

| The Rubric, however, does not prescribe any inclination; hence it should be omitted.

mitâtes digitorum pollicis et indicis, dicens psalmum, *Lavabo inter innocentes* cum *Gloria Patri,* qui versus—*Gloria Patri*—praetermittitur in Missis de Tempore a Dominica de Passione usque ad Sabbatum Sanctum exclusive."—*{Pub. Miss.* tit. VII. 6)

Having made the sign of the cross, he again joins his hands, inclines towards the cross,[1] and with his hands joined goes to the Epistle corner, where he washes the extremities of four fingers, namely, of the two thumbs and forefingers, holding the two fingers of the right hand upon the other two fingers of the left hand, so that while the water is being poured on the fingers of the right hand the rest may be washed; and in the mean time he says in a low voice: *Lavabo,* etc. At the *Gloria Patri* he makes an inclination towards the cross, and then, while continuing *Sicut erat,* etc., he returns to the middle of the altar. Some are of opinion that if the priest has wiped his hands before finishing the psalm he may say the *Gloria Patri* in the middle of the altar and there make the inclination; but Merati rightly defends the contrary opinion, for such a thing seems to me not to be conformable to the Rubric. The *Gloria Patri* is omitted in the Masses of the Dead and in those Masses that are said from Passion Sunday to Holy Saturday inclusively; but in the votive Masses of the Passion and of the Cross the *Gloria* of this psalm is prescribed even in Passion Week.

6. The Priest says the Suscipe Sancta Trinitas, the Orate Fratres, and the Secreta.

"Celebrans, lotis manibus, eas tergit, et, illis ante pectus junctis, revertitur ad medium altaris, ubi stans, oculosque ad Deum elevans, et statim demittens, manibus junctis super altare aliquantulum inclinatus dicit secreto orationem, *Suscipe sancta Trinitas,* etc. Qua dicta, manibus hinc inde extensis, et super altare positis, osculatur illud in medio: tum junctis manibus ante pectus, demissisque oculis ad terram, a sinistra manu ad

[1] No inclination is here prescribed by the Rubric.

dextram vertit se ad populum, et, versus eum extendens et jungens manus, dicit voce aliquantulum elata *Orate fratres,* et secreto prosequens *ut meum ac vestrum sacrificium,* etc., perficit circulum, revertens junctis manibus ante pectus a manu dextra ad medium altaris. Et responso a ministro, *Suscipiat Dominus sacrificium de manibus tuis,* etc. (alioquin per seipsum, dicens *Sacrificium de manibus meis),* ipse celebrans submissa voce dicit *Amen,* et manibus ante pectus extensis, ut fit ad orationem, stans in medio altaris versus librum, dicit absolute sine *Oremus,* et sine alia interpositione, Orationem vel Orationes secretas. Cum dicit *Per Dominum,* jungit manus: cum dicit *Jesum Christum,* caput inclinat, quod facit in prima oratione, et in ultima, si plures sint dicendæ."—*(Pub. Miss.* tit. VII. 7.)

d'hen the priest with his hands joined returns to the middle of the altar, and when he has arrived there, without making an inclination, he raises and lowers his eyes towards the cross, and with his hands joined and placed on the altar he says, moderately inclined, in a low tone of voice: *Suscipe sancta Trinitas,* etc.; then he kisses the altar in the middle, again joins his hands, and turns towards the people in the same way that he does when he says the *Dominus vobiscum;* but he lingers somewhat, and extending his hands and again joining them, he says in a moderate tone of voice: *Orate fratres;* and while continuing in a low tone: *ut meum ac vestrum,* etc., he returns to the middle of the altar, on the Gospel side, not on the Epistle side, making a complete circle; and having turned towards the altar he makes an inclination towards the cross,[1] according to the opinion of Merati, Bissus, Hippolytus, and Tonellius. When the server has finished *Suscipiat Dominus,* the priest answers in a low tone of voice: *Amen.*

Then he raises and extends his hands, and turning a little towards the book he says in a low tone of voice the *orationes secretas* without saying in the beginning

[1] The Rubric of the Missal says nothing about an inclination.

Oremus; in regard to the conclusion he observes what was said above' as to the prayers. In the conclusion of the first *oratio secreta* he says *Amen;* and if there be only one, he pronounces it in a subdued tone of voice as far as the words *Per omnia,* etc.

7. The Priest says the Preface.

" Pervento autem, in conclusione ultimæ Secretæ, ad verba ilia, *Per omnia sæcula sæculorum,* exclusive, Sacerdos, stans in medio altaris depositis super eo manibus hinc inde extensis, dicit convenienti et intelligibili voce *Præfationem*—Cum dicit *Sursum corda,* elevat manus hinc inde extensas usque ad pectus, ita ut palma unius manus respiciat alteram. Cum dicit *Gratias agamus Domino,* jungit manus. Cum dicit *Deo nostro,* oculos elevat, et statim cruci caput inclinat. Responso, *Dignum et justum est,* elevatis et extensis ut prius manibus, prosequitur *Prcefationem,* propriam, vel communem, ut tempus requirit. Cum dicit *Sanctus,* junctis ante pectus manibus, et inclinatus, voce mediocri prosequitur, ministro interim parvam campaitulam pulsante. Cum dicit, *Benedictus qui venit in nomine Domini,* etc., erigit se, et signum crucis sibi producit a fronte ad pectus."—(7?/^. *Miss.* tit. VII. 8.)

Having come as far as the words *Per omnia sæcula sæculorum* in the conclusion of the *oratio secreta* or of the last *oratio secreta,* the priest pronounces these words in a loud tone of voice (if there be several prayers he does the same at the end of the last), holding his hands extended on the altar outside of the corporal, and he thus holds them until he says *Dominus vobiscum.* But when he says *Sursum corda* he raises his hands as far as his breast, so that the palm of one hand looks towards the palm of the other hand; but the extremities of the fingers should be joined and erect. When he says *Gratias agamus Domino* he raises them a little higher,[3] as far as the shoul-

[1] Page 116.

[2] According to the Rubric the hands are not to be raised higher, but are only to be joined.—(See Schober, Page 73, note 35.)

ciers, and immediately joins them before his breast. When he says *Deo nostro,* he raises his eyes towards the cross and immediately inclines the head with a simple inclination that seems to me should be a simple *minimarum maxima* inclination. He therefore raises his hands and joins them at *Domitio,* at *Deo* he raises his eyes, and at *nostro* he makes the inclination.

After the server has answered *Dignum etjustum est,* the priest again disjoins his hands, and holding them open as at the prayers, he continues the Preface, common or proper according to the time, and remains in this posture as far as the *Sanctus.* It must be observed that Pope Clement XIII. in the year 1759 ordained that on all Sundays that have no proper Preface the Preface of the Blessed Trinity must be said. It was doubted whether on the Sundays within the octave, or on the Sundays of Lent, or of the Paschal time, the Preface is to be said of the saint of whom an octave is celebrated, or of the Sunday of Lent, etc.; but the custom which has the force of law, which exists both in Rome and in other places, has declared that within the octave the Preface of the octave is to be said, and on the Sundays of Lent and of the Paschal time the Preface of Lent or of the Paschal time is to be said.

When the priest has reached the *Sanctus* he inclines moderately and joins his hands before his breast, but he does not rest them on the altar, and he says in a moderate voice *Sanctus,* etc. At the words *Benedictus qui venit,* etc., he stands erect and makes the sign of the cross on himself, holding his left hand below his breast, and continuing in the same tone of voice. But he may distribute the words so that at the word *Benedictus* he touches his forehead, his breast when he says *qui venit,* his left shoulder at the words *in nomine Domini,* and his right shoulder when he says *Jfosanna in excetsis.*

There are some who wish that the priest should here

join his hands; but there are others who say that this is not prescribed by the Rubric. To me, however, it seems that the hands should be joined; for the Rubric at the beginning of the Canon, before *Te igitur,* says *extendens manus;* hence it supposes that the hands should have been joined before.|

| The Rubric should be observed, that is, the hands are not to be joined.—(See Schober, page 75, note 40.)

CHAPTER VIII.

FROM THE CANON OF THE MASS TO THE CONSECRATION INCLUSIVELY.

I. The Priest recites the Prayer Te igitur.

"Finita Præfàtione, ut supra, Sacerdos stans ante medium altaris, versus ad illud, aliquantulum elevat manus, oculisque elevatis ad Deum, et sine mora devote demissis, ac manibus junctis, et super altare positis, profunde inclinatus incipit Canonem, secreto dicens, *Te igitur,* etc., ut in Ordine Missae. Cum dicit, *uti accepta habeas et benedicas,* prius osculatur altare in medio, deinde erigit se, et stac, junctis manibus ante pectus. Cum dicit, *Hccc dofyia, heee* ψ *munera, hac sancta* ·l·· *sacrificia,* dextra manu signat ter communiter super hostiam et calicem. Deinde, extensis manibus ante pectus, prosequitur, *in primis, quæ tibi offerimus,* etc.

" Ubi dicit, *Una cum famulo tuo Papa nostro N.,* exprimit nomen Papae: Sede autem vacante verba praedicta omittuntur. Ubi dicitur, *Et Antistite nostro N.,* specificatur nomen Patriarchae, Archiepiscopi, vel Episcopi, ordinarii in propria diœcesi, et non alterius superioris, etiam si celebrans sit omnino exemptus, vel sub alterius Episcopi jurisdictione. Si vero Episcopus ordinarius illius loci, in quo Missa celebratur, sit vita functus, prædicta verba omittuntur, quæ etiam omittuntur ab iis, qui Romae celebrant."—*{Rub. Miss.* VIII. tit. i et 2.)

After the Preface, the priest, standing in the middle of the altar, immediately extends his hands as high as his shoulders, raises his eyes towards the cross, and immediately lowers his hands and his eyes, and profoundly inclined before the altar, with his hands resting on it in the usual way, he says, in a low tone of voice: *Te igitur,* etc. And here it must be remarked that the entire Canon must be said in a low tone of voice, excepting those

parts that are prescribed by the Rubric to be said in a loud voice. Gavantus with others asserts that as no movement should be made without being accompanied by words, the *Te igitur* should be said while the foregoing actions are performed, namely, when the hands are extended. But in this Merati, contrary to his custom, differs from Gavantus in opinion, and with many others rightly and clearly demonstrates that the Rubric prescribes that the Canon should begin after the hands have been placed upon the altar, and that this cannot be explained in any other sense; and he cites several actions, such as genuflections, the raising of the Host and of the chalice, etc., that are performed without words.

After the word *petimus* he kisses the altar, and then, standing erect, he joins his hands and says *uti accepta habeas et benedicas;* and having immediately placed his left hand on the altar outside of the corporal, he makes with his right hand a cross three times over the chalice and the Host, saying: *Hcec* Ψ *dona, hcec* Ψ *munera, hcec sancta* ψ *sacrificia illibata.* How these crosses are to be formed we have explained above.[1] Then with his hands extended as in the Preface, he continues in a low tone of voice: *In primis, quce tibi offerimus.* At the words *Papa nostro N.,* the name of the reigning Pope is mentioned, and a simple *minimarum minima* inclination is made towards the Missal; and at the words *Antistite nostro N.* is mentioned the Bishop of the diocese in which he celebrates, but without making an inclination. If he does not know the name of the Bishop, he will say only *Antistite nostro,* mentally intending to mention the Bishop of the diocese. If the place belongs to no diocese, he acts as if the episcopal See were vacant; in which case the words *Et pro Antistite nostro IV.* are to be omitted; for a church belonging to no diocese re-

[1] Page 139.

semblés a vacant See, because it has no Bishop to govern it. But if the Apostolic See is vacant the words *Pro famulo tuo Papa nostro N.* are omitted.

2. The Priest makes the Memento for the Living,

"Cum dicit, *Memento Domine,* elevans et jungens manus usque ad faciem, vel pectus, sic junctis manibus stat paulisper in quiete, demisso aliquantulum capite,, faciens commemorationem vivorum Christi fidelium ad suam voluntatem : quorum nomina, si vult, commemoret: non tamen necesse est ea exprimere, sed mente tantum eorum memoriam habeat. Potest etiam celebrans, si pro pluribus orare intendit, ne circumstantibus sit morosus, ante Missam in animo proponere sibi omnes illos tam vivos quam defunctos, pro quibus in ipsa Missa orare intendit, et hoc loco generaliter, unico contextu, ipsorum vivorum commemorationem agere, pro quibus ante Missam orare proposuit in Missa."—*(Rub. Miss.* tit. VIII. 3.)

When he says *Memento** etc., he raises and joins his hands, so that the extremities of the fingers reach as far as the mouth;[1] he does not lower them before his breast, but holding them thus raised and joined, and with his head inclined a little, he remains quiet for a short time. In order to be more recollected, he may shut his eyes; but those that lower them would conform to the opinion of authors whom Merati regards asof the highest authority. And he keeps his eyes thus lowered or closed until he says the words *Et omnium circumstantium.* The letters N. N., that occur in the Canon, serve to express all the names of those for whom he wishes to pray. In olden times tablets called *diptychs* were used: they were double-folded, and on them were registered the names of those for whom prayers were to be said. It must be observed that the *Memento* is best made before Mass, in order that he may not become

[1] " Ad verbum *Memento* incipit sacerdos elevare manus et ad *tuarum* cas jungit."—(Schober, page 78, note 4.)

tedious to those that arc present. Standing in the aforesaid way, the celebrant mentions all the living Christians according as his pious wish may inspire him. It must, however, be remarked, with Merati, Gavantus, and Tonellius, that in this prayer, which is private, the excommunicated, heretics, and infidels may be mentioned.

For the convenience of priests we add here the formula of this *Memento,* which Cardinal Bona gives in his treatise on the Sacrifice of the Mass:

" O God of heaven and earth, never-failing source of every good, I, a most miserable sinner and most unworthy minister of Thy Church, because this Sacrifice has an infinite power of impétration, I offer it for my necessities and those of all the living and the dead. And first, the fruit that I can and should derive from it I chiefly apply to him for whom I intend to celebrate; and if perchance it happens that he does not need it, or is incapable of it, I desire and wish that this fruit should be obtained by N., with the application of the indulgence to myself, or to such a deceased person. But, secondarily, without prejudice to him for whom I am primarily obliged or intend[1] to offer it, I offer it for all those that are specially recommended to me, for N. and N., for obtaining such a grace, . . . and for all the living and the dead, for whom Thou wishest me, Thy unworthy servant, to exercise Thy ministry, in order that, granting rest to the dead, Thou mayest confer upon the living the grace of serving Thee and of persevering till the end in Thy love. Amen."[2]

[1] We may see what St. Alphonsus teaches in regard to the value and the application of the fruit of the Mqss in his dissertation on the *Honorarium.* We may also find in the exercises for the Preparation other formulas of intention.

[2] " Deus cœli et terræ, omnium bonorum fons indeficiens, ego miserrimus peccator et Ecclesiæ tuæ minister indignissimus, quia hoc

The same author says:

"In order that you may remember all for whom you must pray, after you have said Memento, Domine, Famulorum Famularmuque Tuarum, and in order that the prayers may be more efficacious, it will be of great profit to unite them to the sufferings of Christ our Lord in the following manner: 1. You should pray for yourself by *the blood that was shed for us,* in order that through it you may atone for your sins and obtain those virtues that are most necessary for you and for final perseverance; 2. By *the pierced side* you should recommend the Church that came forth from it; 3. By *the head crowned with thorns,* the Sovereign Pontiff, all the princes, and the whole ecclesiastical hierarchy; 4. By *the wound of the right hand,* your friends, relatives, and benefactors; 5. By *the wound of the left hand,* all those that hate you, or have given you some trouble or scandal; 6. By *his transpierced right foot,* your Superiors and those things that you have confided to them; 7. By *his transpierced left foot,* those that are in mortal sin, that they may return to the right path; 8. By *the scourges, spittie, and blows,* the heathen, heretics, and the rest of unbelievers, who dishonor God; 9. By *the crucifixion,* the religious of all Orders, that they may voluntarily embrace with courage

sacrificium vim impctratoriam infinitam habet, offero illud pro meis, et omnium viventium ac defunctorum necessitatibus; et primo quidem fructum, quem possum et debeo, illi principaliter applico, pro quo celebrare intendo; et si forte contingat eum non indigere, vel non esse capacem, opto et volo hunc fructum ad N. derivari, cum applicatione indulgentiarum mihi, vel tali defuncto. Secundario autem, sine ejus praejudicio, pro quo offerre primario teneor vel intendo, offero pro omnibus mihi particulariter commendatis, pro N. N. pro tali gratia obtinenda, et pro cunctis viventibus, atque defunctis, pro quibus me indignum famulum tuum legatione apud te fungi voluisti, ut defunctis requiem indulgeas, vivisque gratiam concedas tibi serviendi, et in amore tu › usque in finem perseverandi. Arnen."—*De Sacrifie. Missa,* c. 4, § 6,

the sufferings of their martyrdom; 10. By *his thirst,* all those that have you to pray for them. 11. By *his agony in the garden,* all those that find themselves in any calamity, peril, necessity, temptation, or any trouble whatever; 12. By *his death and burial,* all the just, in order that, buried with Jesus Christ, they may persevere in justice. But above all, you should pray for those whom God wishes you to remember, and whom you do not know; for those whom God loves particularly, although you know not their number nor their name; for it is most pleasing to him that you are mindful of his friends." |

| "Ul omnium recordari possis, quorum recordari et pro quibus debes orare, postquam dixisti: *Memento, Domine, famulorum famularumque tuarum,* ut ipsæ preces vim habeant efficaciorcm, multum proderit cum Christi Domini cruciatibus illas associare, hunc fere in modum: i° Pro te ipso orabis per *sanguinem* pro nobis effusum, ut per illum expieris a peccatis, et eas virtutes obtineas, quæ tibi maxime sunt necessariae, et finalem perseverantiam. 2° Per *latus* transfixum, Ecclesiam commendabis, quæ ex eo orta est. 3° Per *caput* spinis coronatum, summum pontificem, omnesque principes et antistites. 40 Per *vulnus dextera: manus,* amicos, consanguineos et benefactores. 5' Per *vulnus sinistra:,* omnes qui te oderunt, vel aliqua molestia aut scandalo affecerunt. 6° Per *dexterum pedem* transforatum, personas et negotia a superioribus commendata. 70 Per *sinistrum,* omnes qui sunt in peccato mortali ut in dexteram partem transferantur. 8° Per *flagella, sputa et alapas,* ethnicos, hæreticos, cætcrosque infideles, qui Deum contumeliis afficiunt 9 Per *crucifixionem,* religiosos omnium ordinum, ul crucem voluntariæ asperitatis libenter ierant. io° Per *sitim,* eos omnes qui tuas preces expetunt. ii° Per *angorem,* quem in horto pati voluit, omnes qui in aliqua calamitate, periculo, necessitate, tenlatione aut molestia versantur. 120 Per *mortem et sepulturam,* justos omnes, ut cum ipso sepulti, semper in justitia perseverent, speciatim vero pro illis orabis, quorum te Deus meminisse vult, et tu nescis; pro his, quos Deus maxime diligit, liccl eorum munerum et nomina ignores: id enim gratissimum illi est." |

3. The Priest finishes the Prayer Memento, and says the following Prayers : Communicantes, Hanc igitur, et Quam oblationem.

"Commemoratione vivorum facta, demissis et extensis ut prius manibus, continuat, *Et omnium circumstantium,* etc. Similiter stans prosequitur, *Communicantes.* Cum dicit. *Jesu Christi,* caput Cruci inclinat : in conclusione, quando dicit *Per eumdcin,* jungit manus. Cum dicit, *Hanc igitur oblationem* expandit manus simul super oblata, ita ut palmæ sint apertæ versus ac super calicem et hostiam, quas sic tenet usque ad illa verba, *Per Christum Dominum nostrum,* tunc enim jungit manus, et sic prosequitur, *quam oblationem tu Deus in omnibus queesumus,* et cum dicit, *benc^d.'ictam, adscriptam, ratam* ψ communiter signat ter super hostiam et calicem simul · deinde cum dicit, *ut nobis corpus,* separatim signat semel super hostiam tantum : et cum dicit, *et sanguis,* semel super calicem tantum, deinde elevans et jungens manus ante pectus, prosequitur *fiai dilectissimi Filii tui Domini nostri Jesu Christi,* et inclinans caput Cruci."—*(Rub. Miss.* tit. VIII. 4.)

After having finished the commemoration of the living, and the application of the special fruit having been made, the priest extends and lowers his hands before his breast, and continues to say *ct omnium circumstantium* as far as the words *Per eumdem,'* etc. When he says *communicantes* at the name *Maria* he makes towards the book a simple *minimarum media* inclination, and at the name *Jesus* he makes towards the cross another simple *minimarum maxima* inclination; and also at the name of a saint whose feast is celebrated, if it is mentioned in the Canon, he makes towards the Missal a *minimarum minima* inclination.3

1 " In conclusione, quando dicit: *Per eumdem* jungit manus."—*{Rubrica,* 1. c., n. 4.)

2 If a saint has an octave, we must make this inclination not only in the Masses in which we make mention of this saint, but also in those in which on account of the occurrence of a feast *prima classis* or *secunda elassis* no commemoration is made This rule does

It must be remarked that in the octaves that have a proper *Communicantes* and *Plane igitur oblationem,* if perhaps there is to be celebrated *pro re gravi* a votive Mass that has a proper Preface, as when in the octave of Easter there is to be said a Mass of the Holy Ghost or of the Blessed Virgin, the *Communicantes* and *Hanc igitur* must be taken from the octave. So also if there is celebrated the feast of the apostles Sts. Philip and James, the Preface will be of the apostles and the *Communicantes* of the Ascension, as has been declared by theS. R. C. of August 7, 1627.

When he says *PPanc igitur oblationem,* etc., he extends both hands over the chalice and the Host, so that the palms are open over the chalice and the Host. He so extends his hands that the tips of the fingers reach as far as the middle of the pall, without, however, touching it; and that the thumbs be crossed, namely, the right be placed upon the left, as appears from a decree S. R. C., August 4, 1663.

He should take care not to raise his elbows, but he should keep them close to his body, toward his breast; and so he remains till *Per Dominum,* etc.; for when he says this conclusion he again joins his hands and continues *Quam oblationem.* Having said *quæsumus,* the priest places his left hand on the altar outside of the corporal, and with his right hand he makes three crosses over the chalice and the Host at the same time, saying: *Bene* dictam, ad*scriptam, ra*tam,* etc., in the same manner as has been mentioned above.[1] Then he makes another sign of the cross over the Host, saying: *Ut nobis cor*pus;* while making this sign he does not lower the hand over

not apply to the Masses of the Dead: " An in festo Sanctorum qui nominantur in Canone, si sint rit. semidupl. vel Missa dicatur *de Requiem,* inclinandum sit caput, quando in Canone nominantur prædicti Sancti?" S. R. C. respondit: " Negative." In una Panormitan. die 12 April, 1823. ad. 13, n. 4594.

[1] Page 139.

the Host, as Merati remarks, as it is sufficient for him to draw his hand somewhat towards himself in order that he may form a transverse line over the Host. Afterwards he makes another cross over the chalice, saying *Sanfcguis.* These two crosses over the Host and the chalice should be shorter than the usual crosses. As the Rubric indicates that the cross at the word *ratam* should be made in the middle of this word, an inconvenience seems to occur from being obliged to delay a little until the other cross at the word *corpus* is to be made over the Host; this has given rise to different opinions. I will only mention here the opinion that pleases me; it is this: after having with the right hand made the cross at the word *ra^tam,* it should slowly move towards the Host, so that when it begins to form the cross over the Host, the other words that follow the word *ratam* are already finished. But if the priest is slow in pronouncing, then, says Turrinus with others, according to Merati, he should place his right hand on the altar; for it is an inviolable rule of the Rubric that the hand should never remain suspended in the air.

After having made the five crosses in the manner indicated, the priest raises his hands and joining them before his breast, he continues *fiat dilectissimi Filii tui. Domini nostri Jesu Christi;* and when he says *Jesu Christi* he inclines his head towards the cross.

4. The Priest consecrates the Host.

" Extergit, si opus fuerit, pollices et indices super corporale, et dicit secreto, ut prius, *Ouipridie quam pateretur,* et accipiens pollice et indice dextræ manus hostiam, et eam cum illis ac indice et pollice sinistrae manus tenens, stans erectus ante medium altaris, dicit, *accepit panem in sanctas ac venetabties manus suas,* clevansque ad coelum oculos, et statim demittens, dicit, *et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem,* caputque aliquantulum inclinans, dicit, *tibi gratias*

agens, et tenens hostiam inter pollicem, cl indicem sinistræ manus, dextra producit signum crucis super eam, dicens, *belief dixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes.*

"Si adsit vas cum aliis hostiis consecrandis, antequam accipiat hostiam, discooperit manu dextra calicem seu vas aliarum hostiarum.

"Cum autem finierit supradicta verba, cubitis super altare positis, stans capite inclinato, distincte, reverenter et secreto, profert verba Consecrationis super hostiam, et simul super omnes si plures sint consecrandae, et hostiam suis pollicibus et indicibus tantum tenens, dicit, *Hoc est enim Corpus meum.*

"Quibus prolatis, celebrans, tenens hostiam inter pollices et indices praedictos super altare, reliquis manuum digitis extensis et simul junctis (et Hostiis, si plures sint consecratae, in loco in quo a principio Missæ posi-tæ sunt, super corporali, vel in alio vase, seu calice demissis) genuflexus eam adorat; tunc se erigens, quantum commode potest, elevat in altum hostiam, et intentis in eam oculis (quod et in elevatione Calicis facit) populo reverenter ostendit adorandum, et mox sola manu dextra ipsam reverenter reponit super corporale in eodem loco unde eam levavit, et indices non disjungit, nisi quando Hostiam consecratam tangere vel tractare debet, usque ad ablutionem digitorum post Communionem.

" Reposita Hostia consecrata super corporale, genuflexus ipsam veneratur; si adsit vas aliarum Hostiarum, patena vel palla cooperit, ut supra.

"Interim dum celebrans elevat Hostiam, accenso prius intorticio [l] (quod non extinguitur, nisi postquam Sacerdos Sanguinem sumpserit, vel alios communicaverit, si qui erunt communicandi in Missa), minister manu sinistra elevat fimbrias posteriores planetæ, ne ipsum celebrantem impediat in elevatione brachiorum; quod et facit in elevatione Calicis; manu dextra pulsat campanulam, ter ad unamquamque elevationem, vel continuate quousque Sacerdos deponat Hostiam super cor-

[l] *Accenso intorticio.* . . . In his Moral Theology (l. 6, η. 394) St. Alphonsus says: " Probabiliter ait Croix cum Sporer, nullam esse obligationem accendendi tertiam candelam post *Sanctus;* sic enim hodie communis usus habuit."

porale, et similiter postmodum ad elevationem Calicis."—*{Rub. Miss.* tit. VIII. n. 4, 5, and 6.)

At the words *Qui pridie quam pateretur* he wipes his fingers, namely, his thumbs and forefingers of both hands, on the extreme ends of the corporal, but not in the middle, where the consecrated Host is to be placed, and in the mean time with the forefinger and the thumb of the right hand he takes the Host, saying, *accepit panem.* In order that the Host may be more easily taken, he presses with the forefinger of the left hand the edge of the Host; and when he says in *sanctas ac venerabiles manus suas,* he takes it up with the thumb and forefinger of the left hand, extending and joining the other fingers. He should take care to hold the Host erect, not horizontally, as he himself should stand erect in the middle of the altar.

At the words *et elevatis oculis in coelum* he raises his eyes to the cross, and he keeps them raised, says Baul-dry, until he has said all the other words, *ad te Deum Patrem suum omnipotentem;* then he immediately Jowers them, and inclining' the head, he says, *tibi gratias agens.* While saying *bene^dixit* he makes with his right hand a cross over the Host, which, as has been said, he holds somewhat raised above the corporal. If there is behind the chalice a ciborium, he puts it by the side of the chalice and uncovers it before he begins *Quipridie,* that is, before he wipes his fingers on the corporal. After saying the words *deditque discipulus suis,*[2] the priest having becomingly placed his elbows on the altar, without however, touching the altar with his hands, and with his feet joined and equi-distant from the altar, he moderately inclines his head and shoulders, and distinctly and with reverence, without raising his voice, pro-

[1] This is to be a simple *minimarum maxima* inclination.

[2] But the Rubric mentioned above says: " Cum autem *finierit* supradicta verba (i.e., *benedixit, . . . ex hoe omnes),* etc.

nounces the words *{profert secreto,* says the Rubric), as it were, breathing them forth *(a fato),* so that he may not be heard by the bystanders, saying, *Hoc est,* etc. The priest, when he consecrates the Host, should take care not to make any movement of the head or mouth, not to pronounce the form with a certain vehemence, not to bring the Host too near his mouth, or his mouth too near the Host; but he should pronounce the words distinctly, putting no interval between the words.

After the priest has pronounced the words of consecration of the Host, he holds the same consecrated Host between his thumbsand forefingers, the other fingers being at the same time joined and extended, and the hands also'closely joined;he withdraws his elbows from the altar so that only his hands as far as the wrists remain on the altar at the extremity of the corporal. Then he genuflects only on one knee,without an inclination of the head; for it must be observed that when a genuflection is made the head must not be inclined, as some wrongly do. This genuflection should be made with greater reverence, and therefôre with aslight pause,[1] and the same thing should be observed in the adoration of the chalice. After having made this first adoration, and while holding his hands joined and his fingers extended, he raises the Host perpendicularly over the place where the corporal is, a little higher than his head so that his wrists are on a level with his eyes, without moving the Host over his head, but he elevates it so that it may be seen and adored by the people; and after having thus held it for a short time, he slowly lowers it and puts it in the place whence he took it. In order to do this more easily, he puts while laying down the Host the ends of his fingers on the corporal at a distance of about three inches

[1] Authors are not agreed whether or not the genuflection is to be made with a pause *{morula}.* The Rubric says nothing about it; it should therefore be omitted.

from the place where the Host is to be put, and having thus placed his left hand, with his right he takes the Host in the middle, near the border and puts it in its place. The Host having been placed on the corporal, if there is present a ciborium or a chalice containing particles, he again covers the ciborium with its own cover, or the chalice with a pall, and places it behind the chalice where it had been before, and then having made a genuflection, he stands erect.[1]

It must here be remarked that—

1. During the elevation of the Host as well as of the chalice the eyes should never be turned from them;

2. From the Consecration of the Host till the ablution, as often as a genuflection is to be made or the altar is to be kissed, the hands should be separated and extended upon the corporal; but the thumbs and the forefingers should remain joined, and should not be disjoined unless the Host is to be handled;

3. As often as the Host is to be taken up or laid down, the last three fingers should be extended, but should not be bent, so that there may be no danger of touching the Host with other fingers than the thumbs and forefingers;

4. Between the words of Consecration of the Host, as also of the chalice and the preceding words, namely, *Qui priitie* and *Postquam cœnatum est,* other prayers, though mental and devout, should not be inserted: for Le Brun [2] defends at great length the opinion that the Consecration is accomplished not only by the words of our Saviour, but also by the preceding words, and especially by the prayer that precedes *ut nobis Corpus et Sanguis fiat.* And this he proves by citing the Council held in Rome by Gregory VII. against Beren-

[1] According to the Rubric, a genuflection should be made before covering, the ciborium. (Sec Scholar, page S6, note iS.)

[2] 7<>w. 3, a. 17, qu. 2 («7 *in itisser/.* I. 4).

garius, where it is said that bread and wine are changed into the body and the blood of Jesus Christ as well by the words of our Lord as by the holy prayer: *Per mysterium sacra orationis et per verba Redemptoris converti in carnem et sanguinem Jesu Christi;* and he quotes in favor of this opinion the authority of twenty Doctors of the Sorbonne. Scotus, for some other reason, doubts whether the consecration is brought about solely by the words *Hoc est corpus meum; for* if (he says) the words *qui pridie quam pateretur* are not premised, it is not indicated that the words *Hoc est,* etc., are those that Jesus Christ has spoken. The contrary opinion, according to which only the words *Hoc est corpus,* etc., *Hic est calix,* etc., are sufficient for the consecration is common to Tournely, Juvenin, Gonet, Concilia, Frassen, Lugo, and others, who prove it from a decree of Eugene IV. published in the Council of Florence, which reads thus: *Forma hujus Sacramenti sunt verba Salvatoris, quibus hoc conficitur Sacramentum.* The other opinion, however, does not seem to be altogether improbable; the more so since the Rubric prescribes for the case in which the form is to be repeated on account of a doubt in regard to the matter that one should begin at the words *Qui pridie.* Therefore the sense of the preceding words and of the words of Jesus Christ must not be interrupted by the insertion of vocal or mental prayers.

It must be observed that the thumbs and the forefingers should thenceforth remain joined till their ablution, which takes place after the receiving of the precious blood, and are opened only when the Host is to be taken up.

5. The Priest consecrates the Chalice.

"Celebrans, adorato Sacramento, surgit et discooperit calicem, in quem, si opus sit, extergit digitos; quod semper faciat, si aliquod fragmentum digitis adhaereat; et stans erectus, dicit:

Simili modo postquam cœnatum est, et ambabus manibus accipiens calicem juxta nodum infra cuppam, et aliquantulum ilium elevans, ac statim deponens dicit, *Accipiens et huncpraclarum Calicem, etc.,* cum dicit, *Item tibi gratias agens,* caput inclinat, cum dicit, *Bene^dixit,* sinistra calicem infra cuppam tenens, dextra signat super eum ; et prosequens *Deditque discipulis suis, etc.,* et ambabus manibus tenens calicem, videlicet, sinistra pedem, dextra nodum infra cuppam, cubitis super altare positis, et capite inclinato, profert attente, continuate, et secreto, ut supra, verba Consecrationis Sanguinis: *Hic est enim Calix, etc.* Quibus dictis, reponit calicem super corporale, dicens secreto *Here quotiescumque feceritis, etc.,* genuflexus Sanguinem reverenter adorat. Tum se erigit, et, accipiens Calicem discoopertum cum Sanguine ambabus manibus, ut prius, elevat eum, et erectum, quantum commode potest, ostendit populo adorandum, mox ipsum reverenter reponit super corporale, in locum pristinum, et manu dextra palla cooperit, genuflexus Sacramentum veneratur."—*(Bub. Miss.* tit. VIII. 7.)

After having raised the Host he makes a genuflection (but the genuflection is made with the right knee, which must touch the ground near the left foot). Then he rises, and with his right hand uncovers the chalice; he holds the left hand either on the corporal, or what is better, he holds it at the foot of the chalice, and takes the pall between the middle finger and the forefinger joined to the thumb. He places the pall on the end of the folded veil; then he purifies the forefingers and the thumbs, rubbing them together lightly over the mouth of the chalice, so that if there should be any fragments adhering to the fingers they may fall into the chalice: this should always be done when the Host has been touched. Standing erect, he says: *Simili modo,* etc.

He takes the chalice with both hands in the following manner: Four fingers, namely, the thumbs and forefingers joined should be put between the cup and the knob of the chalice in front, and the other fingers behind it (the Rubric says *juxta nodum infra cuppam),* and stand-

ing thus he raises the chalice over the corporal In a straight line about four inches, saying: *Accipiens et hunc præclarum Calicem,* and at once replaces it in the same place. At the words *tibi gratias agens* he makes a simple inclination of the head.[1] At *bene^dixit* he makes with his right hand across over the chalice, holding the knob with his left hand.[2] Then leaning with both elbows on the altar, he holds the chalice at the foot with three fingers of his left hand, and holds the knob with his right, so that the thumb and forefinger are placed in front, and the other fingers behind. Thus moderately inclined, and holding the chalice straight, but not inclined towards the mouth, and a little raised over the corporal, he attentively and without any interruption pronounces the words: *Hic est enim,* etc.

After having pronounced these words he again places the chalice on the corporal, and says: *Hcec quotiescumque,* etc., at the same time he devoutly genuflects and adores. Having risen, he takes hold of the chalice with the right hand at the knob in the above-mentioned way, namely, with the thumb and the forefinger in front, holding the foot with the three fingers of the left hand. He raises the chalice perpendicularly, always following it with his eyes, without, however, turning it around in a circle above his head, as many awkwardly do; he raises it so high that the eyes of the celebrant can see below the foot of the chalice, and that the chalice may be seen by the people; for a moment he holds the chalice thus raised, that the people may adore it. Then he again lowers it in following the same perpendicular line, and puts it in the place it occupied before.

[1] That is a simple *minimarum maxima* inclination.

[2] The Rubric says: "Sinistra calicem *infra cuppam* tenens, dextra signat super eum."

CHAPTER IX.

FROM THE CONSECRATION TILL THE PATER NOSTER EXCLUSIVELY.

I. The Priest says the Prayers Unde et Memores, Supra quæ, and Supplices.

"Reposito Calice et adorato, Sacerdos, stans ante altare, extensis manibus ante pectus, dicit secreto, *Unde et memores, etc.* Cum dicit, *de tuis donis ac datis,* jungit manus ante pectus; et cum dicit, *Hostiam pueram, Hostiam* 4« *sanctam, Hostiam im^maculatam,* manu sinistra posita super altare intra corporale, dextra signat ter communiter super Hostiam et Calicem, et semel super Hostiam tantum, et semel super Calicem tantum, dicens, *Panem* 4* *sanctum vitee aternec, et Calicem* 4- *salutis perpetua.* Deinde, stans ut prius, extensis manibus, prosequitur, *Supra quapropitio, etc.* Cum dicit, *Supplices te rogamus, etc.,* inclinat se ante medium altaris, manibus junctis super illo positis. Cum dicit, *ex hac Altaris participatione,* osculatur altare, manibus hinc inde super corporale positis. Cum dicit, *sacrosanctum Filii tui,* jungit manus; et, dextra signans semel super Hostiam tantum, et semel super Calicem, sinistra super corporale posita, dicit, *Cor^pus, et Sanguinem sumpserimus,* et cum dicit, *omni benedictione* 4· *eeriesti,* seipsum signat a fronte ad pectus signo crucis, sinistra posita infra pectus, et prosequitur: *et gratia repleamur.* Cum dicit, *per eumdem,* jungit manus."—*(Rub. Miss.* tit. IX. c. i.)

Having replaced the chalice on the altar, and having adored it by making a genuflection, the celebrant rises, and standing erect, with his hands extended before his breast, and turned towards the Missal, he says: *Unde et memores Domine,* etc. At the words *de tuis donis ac datis,* he joins his hands, and then places his left hand on the

corporal, and with his right hand he forms three crosses over the Host and the chalice together, saying: *Hostiam 4 puram, Hostiam 4 sanetam, Hostiam 4 immaculatam,* and he makes a cross once over the Host, saying, *Pancm 4* sanctum vitee eaternœ, and once over the chalice, saying: *Et Calicem 4 salutis perpetuee.* Then with his hands extended he continues: *Supra quæ,* etc.

When he says *Supplices te rogamus,* he inclines profoundly, holding the hands joined and resting on the edge of the altar as at the Introit, that is to say, the small fingers sho.uld touch the front of the altar, with the other fingers resting on the altar and joined to the forefingers and thumbs.[1] After the words *Ut quotquot* he kisses the altar while moving back a little, and on rising he joins his hands.[2] Then having placed his left hand on the corporal, he makes with the right hand a cross over the Host, saying, *Sacrosanctum Filii tui corpus;* then he makes another cross over the chalice, saying: *San^gitinem sumpserimus.* But when he says *Omni benedictione 4 eeriesti et gratia repleamur,* he signs himself, holding his left hand below the breast; and at the words *Per eumdem,* etc., he joins his hands according to the Rubric.

2. The Priest makes the Memento for the Dead.

"Cum dicit, *Memento etiam, Domine famulorum famularumque tuarum, etc.,* extensis et junctis inanibus anle pectus, et usque ad faciem elevatis, et intentis oculis ad Sacramentum super altare, facit commemorationem fidelium defunctorum, de quibus sibi videtur, eodem modo ut dictum est de commcmora-

[1] " Λη sacerdos ponere debeat manus intra coporale, dum dicit orationes *Supplices te rogamus* et orationes ante communionem?" S. R. C. respondit: " Servandas esse rubricas quæ jubent manus ponendas esse super altare, non intra corporale."—(Zw *una Tudcn.* die 7 Sept., 1886.)

- This is better explained by the foregoing Rubric of the Mass: " Cum dicit: *Ex hac altaris,"* etc

done vivorum. Qua commemoratione facta, stans ut prius extensis manibus prosequitur, *Ipsis Domine, et omnibus in Christo, etc.,* et in fine, ad *per eumdem* jungit manus, et caput inclinat."—*(Dub. Miss.* tit. IX. 2.)

When he says *Memento etiam Domine,* etc., he separates his hands and joins them slowly, so that he finishes joining them at the words *in somno pacis.* Having joined his hands before his breast, as has been done and said at the *Memento* for theliving, holding his head inclined, and his eyes fixed on the Blessed Sacrament, he makes for a short time a commemoration of the dead. After this he lowers his hands before his breast, and holding them disjoined, he-continues: *Ipsis, Domine,* etc. At the words *Per eumdem* he again joins his hands, and when he says *Christum* he inclines the head. According to the general rule, the head is to be inclined only at the name *Jesus;* but in this place, and not elsewhere, it is prescribed by the Rubric. Bauldry wishes that the inclination should be continued until after the following words: *Nobis quoque peccatoribus;* but this opinion is singular, and does not seem to me to be in accordance with the Rubric.

3. The Priest says the Prayers Nobis quoque peccatoribus and Per quem hæc omnia.

" Cum dicit, *Nobis quoque peccatoribus,* vocem aliquantulum elevat, et dextra manu pectus sibi percutit, sinistra posita super corporale, et prosequitur secreto, *famulis tuis, etc.,* stans manibus extensis ut prius. Cum dicit, *Per Christum Dominum nostrum. Per quem heee omnia Domine semper bona creas,* jungit manus ante pectus: deinde manu dextra ter signans communiter super Hostiam et Calicem, dicit, *sanctificas, vivi^ficas, bene^dicis, et prastas nobis.* Postea discooperit manu dextra Calicem, et genuilexus Sacramentum adorat : tum se erigit, et reverenter accipit Hostiam inter pollicem, et indicem dextræ manus; et cum ea super Calicem, quem manu sinistra tenet

circa nodum infra cuppam, signat ter a labio ad labium, dicens, *Per ip^sum, et cum* Ψ *ipso, et in ip^so.* Similiter cum Hostia signat bis inter Calicem et pectus, incipiens a labio Calicis, et dicit, *est tibi Deo Pa^tri omnipotenti in unitate Spiritus* Ψ *sancti.* Deinde tenens manu dextra Hostiam super Calicem, sinistra Calicem, elevat eum aliquantulum simul cum Hostia, dicens *omnis honor et gloria,* et statim utrumque deponens, Hostiam collocat super corporale, et si opus sit, digitos extergit, ut supra; ac pollices et indices ut prius jungens, Calicem palla cooperit, et genuflexus Sacramentum adorat."—*(Rub. Miss.* tit. IX. 3.)

Then he puts his left hand upon the corporal, and standing erect, he strikes his breast with the extremities of his three fingers, saying in a moderate voice: *Nobis quoque peccatoribus,* and with his hands extended as before he continues, and again joins them when he says: *Per Christum Dominum nostrum.* And thus continuing in the same attitude he says: *Per quern hæc omnia, Domine, semper bona créas,* and then he forms three crosses conjointly, as has been explained above, saying: *Sancti^ficas, vivi* ficas, bcne^dicis, et preestas nobis.* Afterwards with his right hand he uncovers the chalice, his left hand being placed on the corporal, or, as others wish, on the foot of the chalice, taking the pall between the middle and the forefinger that is joined to the thumb, and having placed it on the folded veil he genuflects.

Having risen he takes with the thumb and forefinger of his right hand the Host at the side a little below the middle, and holding the chalice by the knob with his left hand, he forms with the Host the sign of the cross three times over the chalice from rim to rim, without however touching the edges in straight lines without any break, saying: *Per ip^sum, ct cum ip^so, ct in ip^so.* Then with the same Host he makes two other crosses between the chalice and his breast, saying: *Est tibi Deo Patri* ψ *omnipotenti in unitate Spiritus Jc sancti.* These two crosses are formed in the-same direction, so that the height of the Host always corresponds with the height of the rim of

the chalice; but the crosses should not extend beyond the corporal or pass beyond the left arm, which for this reason should be bent. He then with his right hand carries the Host over the chalice in a straight line, not in a circle, and raises a little the chalice together with the Host, saying at the same time in a low voice· *Omnis honor ctgloria.* Having then put the chalice on the corporal and the Host in its place, he purifies his thumbs and forefingers over the chalice, not on its rim, covers it again with the pall, and makes a genuflection.

CHAPTER X.

FROM THE PATER NOSTER AND THE ACTS THAT FOLLOW TILL THE PRIEST'S COMMUNION, INCLUSIVELY.

I. The Priest recites the Pater noster, and begins the Libera nos quæsumus.

"Celebrans, cooperto Calice, adoratoque Sacramento, erigit se, et manibus extensis hinc inde super Altare infra corporale positis, dicit intelligibili voce *Per omnia sæcula sæculorum,* et cum dicit *Oremus* jungit manus, caput Sacramento inclinans. Cum incipit *Pater noster* extendit manus, et stans, oculis ad Sacramentum intentis, prosequitur usque ad finem. Responso a ministro *Sed libera nos a malo,* et a celebrante, submissa voce *Arnen,* manu dextra, pollice et indice non disjunctis, patenam aliquantulum purificatorio extergens, eam accipit inter indicem et medium digitos; quam tehens super altare erectam, sinistra super corporale posita, dicit secreto *libera nos quæsumus, etc."—{Rub, Miss. ùt.* X. i.)

The priest, standing erect, places his hands, now separated, on the corporal, and says in a loud voice: *Per omnia sæcula sæculorum;* then raising his hands and joining them, and inclining his head towards the Blessed Sacrament, he says: *Oremus,* etc. Raising his head he holds his hands joined till the *Pater noster;* but when he says *Pater noster,* he extends his hands before his breast and fixes his eyes on the Blessed Sacrament up to the words *Et ne nos inducas in tentationem ;* and the server having answered: *Scd libera nos a malo,* the priest says in a low tone of voice, *Amen.*[1]

[1] The hands should be extended *usque ad finem,* according to the Rubric.

Afterwards,[1] placing his left hand on the corporal, he takes with his right hand the purificator without separating the forefinger from the thumb, and slightly rubs the paten drawn from under the corporal; he leaves the purificator a short distance from the corporal on the Epistle side. Then taking the paten between the forefinger and the middle finger he holds it upright so that the gilt or concave side looks towards the Host, and its edge rests on the altar cloth, but not on the corporal; he keeps his hand on the upper part of the paten, and thus standing he says the prayer *Libera nos,* etc.

2. The Priest continues until after the Agnus Dei.

" Antequam celebrans dicat *Da propitius pacem,* elevat manu dextra patenam de altari, et seipsum cum ea signat signo crucis a fronte ad pectus dicens, *Da propitius pacem in diebus nostris.* Cum signat se, manum sinistram ponit infra pectus: deinde patenam ipsam osculatur, et, prosequens, *ut ope misericordia-luce, etc.,* submittit patenam Hostiæ, quam indice sinistro accommodat super patenam, discooperit Calicem et genuflexus Sacramentum adorat ; tum, se erigens, accipit Hostiam inter pollicem et indicem dextræ manus et cum illis, ac pollice et indice sinistrae manus eam super Calicem tenens, reverenter frangit per medium, dicens, *Per eumdem Dominum nostrum fesum Christum Filium tuum,* et mediam partem, quam inter pollicem et indicem dextrae manus tenet, ponit super patenam: de illa media, quam sinistra manu tenet, frangit cum pollice et indice dextræ manus particulam, prosequens, *Qui tecum vivit et regnat, etc..* et eam inter ipsos dextræ manus pollicem et indicem retinens, partem majorem, quam sinistra tenet, adjungit mediae super patenam positæ, interim dicens, *in unitate Spiritus sancti Deus,* et particulam Hostiæ, quam in dextra manu retinuit, tenens super Calicem, quem sinistra per nodum infra cuppam retinet· intelligibili voce dicit, *Per omnia sæcula sæculorum.* R. *Amen,* et cum ipsa particula signans ter a labio ad labium Calicis, dicit, *Pax Domini sit semper vobiscum.* Responso per ministrum, *Et*

[1] Note the word *afterwards (fosteaj,* for then only after the priest has said *Amen,* and not before he places his left hand on the corporal, etc.

cum spiritu tuo, particulam, quam dextra manu tenet, immittit in Calicem, dicens secreto, *Hcec commixtio et consecratio Corporis, etc.* Deinde pollices et indices super Calicem aliquantulum tergit et jungit, Calicem palla cooperit, et genuflexus Sacramentum adorat, surgit, et stans junctis manibus ante pectus, capite inclinato versus Sacramentum, dicit intelligibili voce, *Agnus Dei qui tollis peccata mundi,* et dextra percutions sibi pectus, sinistra super corporale posita, dicit, *miserere nobis,* et deinde non jungit manus, sed iterum percutit sibi pectus, cum dicit secundo, *miserere nobis,* quod et tertio facit, cum dicit, *dona nobis pacem."—(Rub. Miss.* tit. X. 2.)

After the words *omnibus Sanctis* and before he says *Da propitius paeem,* he makes with the paten the sign of the cross on himself, holding his left hand below his breast; he kisses the paten, and then says: *Da propitius paeem,* because the Rubric prescribes that after the words *omnibus Sanctis : signat se cum patena a fronte ad pectus et cam osculatur ;* and after these words the prayer *Da propitius pacem* ... is said. Some one has expressed the opinion that the paten should be kissed after the word *paeem,* saying that this is thus prescribed by the *Ccremoniale Episcoporum}* But I find nothing there that is different from the words of the Missal just quoted; for there we read: *Antequam dicat verba: Da propitius,* etc., *signat se cum ea a fronte adpectus, et reliqua dicit clfacit, quee in Missali ponuntur.* The Ceremonial, therefore, says nothing about the kiss, but refers in all things to the Rubric of the Missal, according to which the kiss is prescribed before the celebrant says *Da propitius paeem.* The paten, however, should be kissed by him at the upper edge, near his hand. Tonellius and Bauldry say that the cross should be begun at the words *cum beatis Apostolis.* But when the priest says *ut ope misericordice,* etc., he puts the paten under the Host, using the forefinger of the left hand to bring the Host to the middle

l *Lib. 2,* c. 8, n. 75.

of the paten, and he shall take care to place the front part of the paten on the foot of the chalice in order that the Host and the paten may be taken more conveniently.

He then uncovers the chalice, places the pall on the veil, and while putting his hands on the corporal he makes a genuflection. He presses with the forefinger of the left hand on the side of the Host, and takes it in the middle with the forefinger and the thumb of the right hand, raises it over the chalice, and divides it reverently and by degrees with the thumbs and forefingers of both hands while holding it over the chalice; namely, he first bends it two or three times backwards and forwards, straight down the middle, beginning at the upper part, taking care that no particles fly off behind the chalice, thus he will be able more easily to divide it in the middle. The one half that he holds in his right hand he lays down on the paten, and of the other half that he holds in the left hand he detaches with the forefinger and thumb of the right hand a small particle, and with this particle he makes, as will presently be mentioned, the crosses over the chalice. When he divides the Host he says: *Per eum~ dem Dominum nostrum Jesum Christum Filium tuum;* after the word *tuum* he places the part that he holds in his right hand on the paten, and when he says* *Qui tecum vivit et regnat,* he detaches with his right hand, as has already been said, a particle of the other half; and while saying *in unitate,* etc., he joins this half to the other half that is on the paten. While with his right hand he still holds the particle over the chalice, and with his left hand the knob of the chalice, he says in a loud voice: *Per omnia scecula sicculorum;* and after the server has answered *Amen,* he makes with this particle three crosses over the chalice, from rim to rim, in a straight line, without making pauses, and without touching with the Host the rim of the chalice, and he says at the same time: *Pax* ψ *Domini sit* ψ *semper vohis^cum.* The server having an-

swered *Et cum Spiritu tuo,* the priest lets the particle fall into the chalice, saying in a low voice: *Hæc commixtio,* etc. At the name *Jesu Christi* he makes a simple *minimarum maxima* inclination. Then he rubs his fingers over the chalice, covers the chalice with the pall, genuflects, rises, and inclining only the head [*Capite inclinato versus Sacramentum,* says the Rubric] he says in a loud voice: *Agnus Dei,* etc.

While saying *Miserere nobis* he places his left hand on the corporal, and keeps it there until he has said *Agnus Dei* three times, and striking his breast three times with the last three fingers of his right hand, he says *Miserere nobis* and *dona nobispacem.*

3. The Priest receives the Sacred Host.

"Tunc, manibus junctis supra altare positis, oculisque ad Sacramentum intentis, inclinatus dicit secreto, *Domine Jesu Christe,* etc., qua oratione finita, . . . statim subjungit alias orationes, ut in Ordine Missæ.

" Quibus orationibus dictis, genuflectens Sacramentum adorat, et. se erigens, dicit secreto, *Panem cadestem accipiam, etc.,* quo dicto, dextra manu accipit de patena reverenter ambas partes Hostiæ, et collocat inter pollicem et indicem sinistrae manus, quibus patenam intereumdem indicem et medium digitos supponit, et, eadem manu sinistra tenens partes hujusmodi super patenam inter pectus et Calicem, parum inclinatus, dextra tribus vicibus percutit pectus suum, interim etiam tribus vicibus dicens voce aliquantulum elevata, *Domine non sum dignus,* et secreto prosequitur, *ut intres,* etc.

" Quibus tertio dictis, ex sinistra accipit ambas partes praedictas Hostile inter pollicem et indicem dextrae manus, et cum illa super patenam signat scipsum signo crucis, ita tamen, ut Hostia non egrediatur limites patenæ, dicens, *Corpus Domini nostri Jesu Christi custodiat animam meam in vitam wternam, Arnen,* et se inclinans, cubitis super altare positis, reverenter easdem ambas partes sumit: quibus sumptis, deponit patenam super corporale, et erigens sc junctis indicibus ct pollicibus, ambas quoque manus ante faciem jungit, ct aliquantulum

quiescit in meditatione Sanctissimi Sacramenti.*—*{Rub. Miss.* tit. X. 3, *4)*

Then holding his hands on the altar, as has been said at the beginning of Chapter IV ,' and inclining moderately, with his eyes fixed on the Blessed Sacrament, he says in a low voice the three prayers of the MissaL3

Having recited these prayers, he genuflects, and in a low voice says: *Pancm ccelestem accipiam,* etc.; then with the thumb and forefinger of the right hand he reverently takes from the paten both parts of the Host, and holds them with his left hand in such a manner that they form a round figure or nearly so, and places that part which is towards the Gospel side a little over the other part, then below the Host that is thus held he puts the paten between the forefingers and the other fingers which are so extended that they support it. He should not rest the arm on the altar: however, as the Rubricis not opposed to this, it may be done in case he suffers from weakness, but only outside of the corporal. He holds the paten about four inches above the corporal, and inclining a little, he says three times *Domine, non sum dignus,* in a somewhat loud tone of voice, while striking his breast each time as at the *Agnus Dei,* and without turning sideways, as some do. The rest, *Ut intres,* etc., he says in a low voice. He next takes with the thumb and the forefinger of the right hand the two parts of the Host by placing the part that is towards the Gospel side over the other part, and makes over himself with the l lost the sign of the cross by drawing a perpendicular line of about a palm in length above the paten, which he holds in his left hand, taking care in making the cross that the Host does not pass beyond the limits of the paten, saying in the mean time: *Corpus Domini nos-*

' Page 108.

* As the body is already inclined, no inclination of the head is to be made at the name *Jesus*.

tri, etc., and inclining his head at the name *Jesu Christi,* etc. Then leaning his arms on the altar, and moderately inclining, he reverently receives Holy Communion, holding the paten under the Host. He should pay attention while taking the Host not to put his tongue out of his mouth, and not to chew the Host; and in order that it may not adhere to the roof of the mouth he should put it under his tongue, and there bend it. If it, however, adheres to the roof of the mouth, he should try to remove it with his tongue; but if some particle should remain, he should swallow it when taking the precious blood and the ablution.

After having received the sacred species he replaces the paten on the corporal, and standing erect and holding his thumbs and forefingers united, he joins his hands, raises them as far as his chin, and remains a short time in meditation on the Blessed Sacrament.

4. The Priest takes the Precious Blood.

"Deinde, depositis manibus, dicit secreto, *Quid retribuam Domino pro omnibus quee retribuit mihi?* et interim discooperit Calicem, genuflectit, surgit, accipit patenam, inspicit corporale, colligit fragmenta cum patena, si quæ sint in eo, patenamque diligenter cum pollice et indice dextræ manus super Calicem extergit, et ipsos digitos, ne quid fragmentorum in eis remaneat.

" Si vero adsint Hostiae consecratae super corporale positæ, pro alio tempore conservandae, facta prius genuflexione, reponit eas in vas ad hoc ordinatum ; et diligenter advertit, ne aliquod fragmentum, quantumcumque minimum, remaneat super corpotale; quod si fuerit, accurate reponit in Calicem.

" Post extersionem patenæ, junctis pollicibus et indicibus, Calicem dextra manu infra nodum cuppae accipit, sinistra pa-

" Hic nonnulli abstergunt digitos super patenam; sed non recte faciunt, quia tum a Rubrica hic id non proscribitur, tum non super patenam, sed super calicem digiti abstergendi sunt."—(Schober, page 98, note 15.)

tenant, dicens, *Calicem salutaris,* etc., et signans se signo crucis cum Calice, dicit, *Sanguis Domini nostri,* etc., et manu sinistra supponens patenam Calici, stans reverenter sumit totum Sanguinem cum particula in Calice pôsita."—*{Rub. Miss.* tit. X. 4 et 5.)

Then having disjoined his hands, he places his left hand on the corporal or on the foot of the chalice, and uncovers the chalice with his right hand, saying *Quid retribuam Domino,* etc.[1] After these words, having placed his hands on the corporal, he genuflects with a pause,[2] and then, holding his left hand on the corporal, he diligently gathers with the paten the fragments. If the priest has to remove the chalice in order to gather the fragments, he should do so before he genuflects. Then holding the paten with his left hand over the chalice, with the forefinger, which is no longer united with the thumb, but is entirely free, he causes the fragments to fall into the chalice, and then rubs the front parts of the fingers together, not at the edge, but over the mouth of the chalice, so that, should there be any fragment left, it may fall into the chalice.

Here the Rubric remarks that if there are consecrated particles on the corporal to be preserved, or if there is another Host for Exposition of the Blessed Sacrament,[3]

1 " Juxta hanc Rubricam utique in collectione fragmentorum moraliter possibilis diligentia et advertentia requiritur, ne quid fragmentum super corporale aut patenam remaneat, et irreverentia committatur; sed multi, minus recte, nimiam et superfluam diligentiam adhibent, corporale et patenam fricant et perfricant, ut particulas, quæ non sunt fragmenta sacræ hostiæ, sed fila et fragmenta corporalis aut aliarum rerum, colligant, et in hac collectione tempus ita conterunt, ut finis ejus vix expectandus sit."—*{Ibid.* page 98, note 17.)

2 *Cfr.* note 1, page 156.

3 " Peccaret graviter sacerdos, si hostiam majorem in Missa consecratam reponeret in tabernaculo, et ejus loco sumeret hostiam, quæ in eodem tabernaculo antea continebatur; ipse enim de suo sacrificio participare debet. Cfr. Can. *Relatum* de Consecr. distinet. II.—Hostiam, e monstrantia sumptam sumit, vel unacum altera sacrificii (Rubr.

he must first put them into the ciborium or the monstrance, after having made a genuflection, and then the corporal should be purified and the precious blood should be received. The precious blood having been received and the first ablution having been made, the ciborium or monstrance is put back into the tabernacle. This is to be done only when the ciborium is outside of the tabernacle; for if it is in the tabernacle, the particles are to be put into the ciborium after receiving the precious blood. As to the manner in which Holy Communion is to be given both during Mass or outside of it, mention will be made in a following chapter.

Then the celebrant again joins the thumbs and the forefingers, places his left hand, which holds the paten, on the corporal, takes with his right hand the chalice below the knob, saying: *Calicem salutaris accipiam,* etc., and forming with the chalice a cross over himself, he says: *Sanguis Domini nostri,* etc., and inclining his head at the name *Jesu Christi,* he receives the precious blood. As the Rubric says: *Manu sinistra supponens patenam Calici,* it must be observed that the paten should be held under the chalice only when the precious blood is taken, and then the paten is placed under his chin.

Some say that the precious blood may be received in three draughts; others say that it is more becoming to take it in one draught; but Gavantus justly recommends that this should be done in two draughts; and this practice is praised by Merati.[1] If a particle of the Host happens to adhere to the chalice, it should not be drawn

Miss, de defect, tit. 7, n. 2 et 3), vol post sumptionem Sanguinis ante purificationem. S. R. C. 3 Sept. 1672, in una Cochen. ad 3, n. 2602." —*{Ibid,* page 99, note 19.)

[1] St. Alphonsus, in his Moral Theology, l. 6, n. 40S, says: " Hie obiter advertendum, decentius esse, ut Sanguis sumatur unico haustu, prout communiter docetur. . . . Melius dicunt Tonellius, Castaldus, et Crassus, semel Calicem ori admovendum, aliquando immorando, ut reliquiæ omnes, quantum fieri potest, attrahantur."

up to the edge of the chalice with the finger, but should be consumed with the wine that is afterwards poured into the chalice.[1] Gavantus adduces the ordinance of St. Pius V., by which it is prescribed that the ablution should be received in the same manner in which the precious blood is received.

5. The Priest takes the Ablutions, then covers the Chalice with the Veil and the Burse.

"Quibus sumptis, dicit secreto, *Quod ore sumpsimus,* etc., et super altare porrigit calicem ministro in cornu Epistolae, quo vinum fundente, se purificat; deinde vino et aqua abluit pollices et indices super calicem, quos abstergit purificatorio; interim dicens, *Corpus tuum Domine quod sumpsi,* etc., ablutionem sumit, et extergit os et calicem purificatorio; quo facto, purificatorium extendit super calicem, et desuper patenam, ac super patenam parvam pallam, et plicato corporali, quod reponit m bursam, cooperit calicem velo, et bursam desuper ponit, et collocat in medio altaris, ut in principio Missæ."—(*Rub. Miss.* tit. X. 5.)

Having taken the precious blood, the priest gives holy Communion if there should be persons present that wish to communicate. (About the manner of giving Communion, see Chapter XII.) Then he says: *Quod ore sumpsimus,* etc.; and at the same time with his right hand he holds out the chalice towards the server on the Epistle side in Older to receive the wine for ablution, keeping meanwhile on the corporal his left hand holding the paten; and he has as much wine poured into the chalice as has been consecrated. Some, such as Cabrinus and Tonellius, wish that the prayer *Quod ore,* etc., should be recited before, while presenting the chalice to receive the ablution; but this does not seem to be conformable to the little Rubric that is found in the Canon, which says: *Postea dicit: Quod ore,* etc., *interim porrigit*

[1] Authors agree that the second mode is preferable, although the first is indicated by*the Rubric, *De Defect,* tit x. n. 8.

Calicem ministro, qui infundit in eo parum vini. The word *interim* clearly indicates that this prayer, *Quod ore* should be said while the wine is being poured into the chalice.

Then the celebrant slightly moves in a circle the wine that has been poured into the chalice in order to collect the rest of the precious blood, and he takes the ablution on the same side of the chalice at which he took the precious blood, as has been prescribed by St. Pius V., and also in the same manner by holding the paten under his chin with his left hand. It must, besides, be remarked with Merati, that the abstemious cannot without the permission of the Pope use water in this first ablution, but they must use wine.

After having purified the chalice, the priest puts the paten on the corporal towards the Epistle side; then taking the cup. of the chalice between the last three fingers of both hands, and holding the forefingers and the thumbs over the mouth of the chalice he makes an inclination to the cross,| and goes to the Epistle side; there, holding the chalice raised over the altar, he washes his forefingers and thumbs, and also the other fingers that might have touched the Blessed Sacrament, first with wine, and then with water, in a larger quantity.

He afterwards places the chalice outside of the corporal towards the Epistle side, and wipes his fingers with the purificator, saying in the mean time: *Corpus tuum Domine, quod sumpsi,* etc. This prayer having been finished in the middle of the altar, he makes an inclination to the cross," puts with his left hand the purificator under his chin, takes the chalice with his right hand, and drinks the ablution in one draught; then he wipes his mouth and the chalice with the purificator. If there

| The Rubric of the Missal does not here prescribe an inclination of the head.

* No inclination is prescribed by the Rubric.

remains in the chalice or on the paten some particle of the Host, he should consume it.

Having afterwards placed the chalice outside of the corporal, towards the Gospel side, he spreads over it the purificator, on which he puts the paten with the pall and the veil. He then folds the corporal, takes the burse with the left hand; with the right hand he puts into it the corporal, so that the opening of the burse looks towards himself (the celebrant). Then he takes the chalice by the knob under the veil, and while placing his right hand on the burse, he places the chalice in the middle of the altar, arranging the veil in such a manner that it covers at least the whole front part of the chalice, according to a decree of the Sacred Congregation of Rites (March 5, 1698), mentioned by Merati.

It should be observed that on Christmas, after having taken the precious blood at the first and the second Mass, the chalice should not be purified nor wiped with the purificator, and that the ablution of the fingers should be made in a special vessel. The prayers *Quod ore* and *Corpus tuum* are, however, to be said, after which the chalice is covered with the paten, on which another host is placed; over the chalice is spread the veil, but the purificator is left on the Epistle side.

CHAPTER XI.

THE PRAYERS AFTER COMMUNION, AND THE END OF MASS

I. The Priest recites the Communio, the Post-communio, and the Ite Missa est.

"Celebrante purificato, dum calicem collocat in altari, liber Missalis defertur per ministrum ad cornu Epistolae, et collocatur ut in Introitu. Ipse autem minister genufleetit juxta cornu Evangelii, ut in principio Missæ. Deiyde celebrans, stans junctis manibus, legit *Antiphonam* quæ dicitur *Communio;* qua lecta, junctis itidem manibus ante pectus va^Jit ad medium altaris, et, eo osculato, vertit se ad populum a manu sinistra ad dextram, et dicit *Dominus vobiscum.* et per eamdem viam redit ad librum, dicit *Orationes post Communionem* eisdem modo, numero, et ordine, ut supra dictæ sunt Collectæ.

"Quibus finitis, claudit librum, et, jungens manus ante pectus, revertitur ad medium altaris, ubi, eo osculato, vertit se ad populum, et dicit ut supra *Dominus vobiscum.* Quo dicto, stans junctis manibus ante pectus versus populum, dicit, si dicendum est *Ite Missa est,* et per eamdem viam revertitur ad altare. Si vero non sit dicendum, dicto *Dominus vobiscum,* revertitur eodem modo per eamdem viam ad medium altaris; ubi stans versus ad illud, junctis ante pectus manibus dicit *Benedicamus Domino.*

"In Quadragesima autem, a Feria quarta Cinerum usque ad Feriam quartam Majoris Hebdomadae, in feriali Officio, postquam celebrans dixit orationes post Communionem cum suis solitis conclusionibus, antequam dicat *Dominus vobiscum* stans eodem loco ante librum dicit, *Oremus. Humiliate capita vestra Deo,* caput inclinans, et extensis manibus subjungit eadem voce *Orationem super populum* ibidem positam : qua finita, osculato altare; et, vertens se ad populum dicit *Dominus vobiscum* et alia ut supra."—*{Rub. Miss.* tit. XI. I, 2.)

The celebrant, after having finished the ablutions and arranged the chalice on the altar, as has been explained

in Chapter X., holding his hands before his breast, goes to the Epistle side, where in a loud voice he reads the antiphon, which is called *Communio;* he returns immediately after to the middle of the altar, kisses it, and turning towards the people says as usual, *Dominus vobiscum.* Then he returns to the book, and recites the prayer called *Post communio* and all the other prayers that are to be recited on that day; the first and the second prayer are preceded by the word *Oremus,* with an inclination to the cross.

It must be remarked that, according to Merati, during Lent, in the Ferial Masses the words *Humiliate capita vestra Deo,* which precede the prayer *super populum,* are pronounced without an inclination; an inclination is made only at the word *Oremus,* which is said in the usual manner.

Having finished the prayers, he closes the Missal (if he has not a special Gospel to say) in such a way that the opening of the book be turned towards the chalice. He returns to the middle of the altar, kisses it, and turning to the people, he repeats, with his hands extended, *Dominus vobiscum;* then while turned towards the people, his hands being joined before his breast, without inclining his head, he says: *Ite Missa est.* During the octave of Easter he adds two *alleluias.* The *Ite Missa est* is said at all the Masses in which the *Gloria in excelsis* is said; but if the *Gloria in excelsis* was not said, the priest after the *Dominus vobiscum* turns round to the altar, and standing erect, says *Benedicamus Domino,* or *Bequiescat in pace,* in Masses of the Dead.

2. The Priest recites the Prayer Placeat tibi, and gives the Blessing.

"Dicto *Ite Missa est,* vel *Benedicamus Domino,* ut supra, celebrans, ante medium altaris, stans, junctis manibus super eo, et capite inclinato, dicit secreto *Placeat tibi sancta Trinitas, etc,*

"Quo dicto, extensis manibus hinc inde super altare positis, ipsum in medio osculatur; tum erigens se, adhuc stans versus illud, elevat ad coelum oculos et manus, quas extendit et jungit, caputque Cruci inclinans, dicit voce intelligibili *Benedicat vos omnipotens Deus,* et junctis manibus, ac demissis ad terram oculis, vertens se ad populum a sinistro latere ad dextrum, extensa manu dextra, junctisque digitis, et manu sinistra infra pectus posita, semel benedicit populo, dicens *Pater et Ditius* Ψ *et Spiritus sanctus. R. Arnen."—(Rub. Miss.* tit. XII. i.)

Then holding his hands joined on the altar and inclining his head *(capite inclinato,* says the Rubric), he says in a low voice: *Placeat tibi, sancta Trinitas,* etc.; he lays his hands extended on the altar, kisses it in the middle, and having raised himself up, lifts his eyes to the cross; elevating his hands at the same time, joining them, and inclining his head, he says in a loud voice: *Benedicat vos omnipotens Deus;* then holding his hands joined and his eyes cast down *(demissis ad terram oculis,* says the Rubric), he turns round to the people by the Epistle side, and with his left hand below his breast he blesses the people with his right hand extended and his fingers united, saying: *Pater, et Filius ^ct Spiritus Sanctus.* While saying *Pater,* he begins to make the cross with his hand extended and raised to the height of the forehead; when he says *Filius,* he lowers it as far as the breast; and when he says *Spiritus Sanctus,* he forms a transverse line that does not exceed the width of the shoulders.

3. The Priest reads the last Gospel.

"Circulum perficiens, accedit ad cornu Evangclii, ubi dicto *Dominus vobiscum. R. Et cum spiritu tuo,* pollice dextro signans primum signo crucis altare seu librum in principio Evangelii, deinde frontem, os, et pectus, dicit *Initium sancti Euangelii secundum Joannem,* vel *Sequentia sancti Euangelii* ut dictum est in Rubricis generalibus, et *R. Gloria tibi Domine,* junctis manibus legit Evangelium *In principio,* vel aliud ut convenit, Çurp dicit *Et Verbum caro factum est* genuflectit

versus cornu Evangelii, et surgens prosequitur ut prius: quo finito, minister stans a parte Epistolæ respondet *Deo gratias."* —*{Rub. Miss.* tit. XII. i.)

The blessing having been given, the celebrant completes the circle and goes to the Gospel side; there, with his hands joined and his face turned towards the altar, he says: *Dominus vobiscum.* Then he makes with his right thumb the sign of the cross, at first on the altar (or on the book at the beginning of the Gospel), then on himself on his forehead, mouth, and breast, and says the Gospel of St. John: *Initium sancti Evangclii* (or another Gospel that is prescribed). When he pronounces the words *Verbum caro factum est,* he genuflects; holding his hands separated on the altar, and rising immediately, he recites the rest of the Gospel.

The Gospel being over, he does not kiss the altar card nor the Missal,[1] but returns to the middle of the altar.

4. The Priest leaves the Altar and returns to the Sacristy.

"Quibus omnibus absolutis, exstinguntur per ministrum candelæ : interim Sacerdos accipit sinistra calicem, dextram ponens super bursam, ne aliquid cadat, descendit ante infimum gradum altaris; et ibi in medio vertens se ad illud, caput inclinat, vel, si in eo est tabernaculum Sanctissimi Sacramenti genuflectit, et facta reverentia, accipit birretum a ministro, caput cooperit, ac praecedente eodem ministro, eo modo quo venerat, redit ad sacristiam, interim dicens antiphonam *Trium puerorum,* cum cantico *Benedicite* et aliis orationibus, ut suo loco ponuntur.

"Si vero sit dimissurus paramenta apud altare ubi celebravit, finito Evangelio praedicto, ibidem illis se exuit, et dicit antiphonam *Trium Puerorum,* cum cantico et aliis orationibus, ut suo loco ponuntur."

1 " Si aliud Evangelium," scribit *Martinucei,* lib. 1, cap. 141, " e Missall legerit, non osculabitur textum, postquam legere desierit, sed librum claudet, efficiens ut libri apertura versa sit ad medium altare."

Having arrived at the middle of the altar, the priest makes an inclination to the cross,* turns the front part of the veil upon the burse. He takes with his left hand the chalice at the knob, holding his right hand on the burse; he turns towards the Epistle side and descends to the lowest step of the altar, and there, if the Blessed Sacrament is present, he genuflects on one knee on the step,[2] or if the Blessed Sacrament is not there, he inclines his head to the cross (*caPut inclinet,* says the Rubric). Merati with others wishes that a profound inclination should be made. He then covers his head with the biretta and returns to the sacristy, saying in the meanwhile the antiphon: *Trium puerorum,* etc., with the canticle *Benedicite omnia opera,* etc. If he meets another priest, they should salute each other with the head uncovered.

Having come to the sacristy, he makes a profound inclination to the principal image; then he takes off the vestments, one after the other, in the inverse order to that in which he put them on; namely, he first takes off the chasuble, then the stole, maniple, cincture, alb, and finally the amice, kissing the cross of the stole, maniple, and amice. In removing the alb, he draws off the left sleeve first, then passes the alb over his head. If the vestments are to be put on the altar, they should be placed at the Gospel side. Then the priest should retire to give thanks to the Divine Guest, who has deigned to enter his soul with so much love.

* Martinucci, l. c. n. 142, says: "Sine ulla ad Crucem reverentia se convertet, descendet de altaris gradibus. . . ." This is in accordance with the foregoing Rubric of the Missal. See also note 2, page 99.

2 If the Blessed Sacrament is in the tabernacle, St. Alphonsus requires the genuflection to lx: made *super gradu;* but according to a decision of S. R. C. die 12 Nov., 1S31: "in accessu ad altare, et in recessu *in piano* genuflectendum est."

CHAPTER XII.

THE MANNER OF GIVING COMMUNION DURING MASS.

"Si qui sunt communicandi in Missa, Sacerdos, post sumptionem Sanguinis, antequam se purificet, facta genuflexione. ponat Particulas consecratas in pyxide, vel, si pauci sint communicandi, super patenam, nisi a principio positæ fuerint in pyxide, seu alio calice. Interim minister ante eos extendit linteum, seu velum album, et pro eis facit confessionem, dicens *Confiteor Deo, etc.* Tum Sacerdos iterum genuflectit. et manibus junctis, vertens se ad populum in cornu Evangelii, dicit, *Misereatur vestri,* et *Indulgentiam, absolutionem et remissionem peccatorum vestrorum, etc.,* et manu dextra facit signum crucis super eos. Postea genuflectens, accipit manu sinistra pyxidem seu patenam cum Sacramento, dextra vero sumit unam Particulam, quam inter pollicem ct indicem tenet aliquantulum elevatam super pyxidem seu patenam, ct conversus ad communicandos in medio altaris dicit *Ecce Agnus Dei, oece qui tollit peccata mundi* —Deinde dicit: *Domine non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.* Ouibus verbis tertio repetitis, accedit ad eorum dextram, hoc est, ad latus Epistolae, et unicuique porrigit Sacramentum, faciens cum eo signum crucis super pyxidem vel patenam, et simul dicens *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam atemam, Arnen.* Omnibus communicatis revertitur ad altare, nihil dicens: et non dat eis benedictionem, quia illam daturus est in fine Missae.

"Si particulæ positæ erant super corporale, extergit illud cum patena, et si quae in eo fuerint fragmenta, in calicem immittit. Deinde dicit secreto, *Quod ore sumpsimus Domine, etc.,* et se purificat, dicens *Corpus tuum Domine quod sumpsi,* et alia facit ut supra.

"Si in altari remaneant particulæ in calice, seu in alio vase usque ad finem Missæ, serventur ea, quae in Foria quinta Cœnæ Domini praescribuntur circa finem Missæ."—*{Rub. Miss.* tit. X. 6, 7.)

The Ceremonies of the Mass.

I. The Manner of giving Communion with the Hosts consecrated at Mass.

When particles are placed on the altar for persons that desire to communicate, the priest, having taken the precious blood, and before taking the ablution, covers the chalice with the pall, puts the particles on the paten, makes a genuflection, and turning a little towards the people, with his shoulders towards the Gospel side, says the prayer *Misereatur vestri,* etc., even though there be only one person to receive Communion. Then he places his left hand below his breast, but with the right hand makes the sign of the cross over the communicants, saying: *Indulgentiam, absolutionem,* etc. Then he turns towards the altar,[1] takes the paten,[2] and with the forefinger and thumb of his right hand one of the particles, and turning entirely towards the people, although the Blessed Sacrament be exposed,[3] he raises the Host a Tittle, with-

[1] Here another genuflection is to be made before the priest takes the paten with the Host, according to the Rubric quoted above.

[2] Some authors say that the priest in distributing Communion may use a purificator different from the purificator that he uses at Mass, and that he may take it between the forefinger and middle finger of his left hand, so that it hangs on both sides of the last three fingers. But the Rubrics of the Missal, the Roman Ritual, the Ceremonial of the Bishops, say nothing about such a practice.

The priest is not allowed while administering holy Communion, either during or at end of Mass, to hold the paten between the fingers of his left hand, which carries the ciborium, for the purpose of placing it under the chin of those communicating (S. R. C. 12 Aug., 1S54).

[3] " Praxis tamen Urbis habet, ut de altari, ubi expositum est Ss. Sacramentum, non detur Communio. Si Ss. Sacramentum exponatur eo tempore, quo fideles ad Communionem accedere solent, sacra pyxis in alio altari deponetur juxta praxim in Urbe. Et ita faciendum esse, scripsit Ven. Innocentius XI., dic 20 Maji, 1682, ad Archiepiscopum Mechlinen. Si autem in ecclesia unicum altare reperiatur, permitti potest distributio sacræ Communionis intra vel extra Missam coram Sanctissimo super altari exposito.—S. R. C. dic 26 Sept., 1868, in una Rhemen. n. 5411."—(Schober, page 109, n. 4.)

out, however, touching the paten with the other fingers, and he says: *Ecce Agnus Dei,* etc., and three times *Domine non sum dignus.* While distributing Communion he makes with the particle over the paten or ciborium the sign of the cross towards every one that communicates (the communicant kneeling on the step nearest to the altar rails), and says: *Corpus Domini nostri Jesu Christi* etc. Then, having returned to the altar, he purifies the corporal, and puts the fragments into the chalice, as has been said above.

2. Manner of giving Communion with the Hosts kept in the Tabernacle.

If the particles have already been consecrated and are kept in the tabernacle, the celebrant, having taken the precious blood, places the chalice towards the Gospel side, and holding his thumbs and forefingers joined, he opens the tabernacle, genuflects, takes out the ciborium, and having placed it in the middle of the altar uncovers it, again genuflects, and with his hands joined before his breast waits till the server finishes the *Confiteor.* Then he turns around in order to say the prayers *Misereatur* and *Indulgentiam,* and gives Communion in the manner above mentioned.

Having returned to the altar, he puts down the ciborium, covers it, makes a genuflection,| again takes it, and puts it back into the tabernacle: he does not, however, kiss it, as some do; and before closing the tabernacle he again genuflects, and then closes it. Merati, adding an-

|St. Alphonsus wishes that here, the priest having returned to the altar, should genuflect *after covering the ciborium;* but the S. R. C., December 23, 1862 (in una Romana, n. 5324), has decreed: " a sacerdote redeunle ad altare post fidelium Communionem genuflectendum, *antequam cooperiat sacram pyxidem,* et iterum genuflectendum, antequam, *pyxide in tabernaculo posita,* ipsius tabernaculi ostiolum claudat." The holy Doctor is, however, right when, in opposition to Merati, he says that not three but only two genuflections are to be made.

other genuflection, requires that in all we should make three genuflections: for he wishes that before covering the ciborium the first genuflection should be made; the second, before putting back the ciborium after opening the tabernacle; lastly, the third, before the tabernacle is closed. He cites for his opinion the Ceremonial of the private Mass; but the Ceremonial says nothing of the first genuflection required by Merati; for it merely says: *Si remanserint particnice, clausa pyxide et facta genuflexione reponit cam in custodiam, et antequam claudat illam, denuo gcnuflectat.* It therefore prescribes the second and the third genuflection, but not the first before the priest covers the ciborium. Communion having been distributed, the priest does not give t'he blessing, because it is given at the end of Mass. He then consumes the drops of precious blood that still remain in the chalice; and afterwards purifies the chalice.

3. Remarks in regard to the Hosts that are not Consumed.

Here a few remarks should be made:

As to Hosts consecrated and not distributed: If there is in the tabernacle a ciborium, the priest puts them into the ciborium; but if there is no ciborium, the priest consumes them before purifying the chalice; and if there are still found in the chalice some drops of the precious blood, it is proper for him to consume them before purifying the chalice. In case the consecrated Hosts remain on the altar till the end of Mass, the priest should observe what is prescribed when the Blessed Sacrament is exposed on the altar.

4. Communion is given during and even after Mass.

As much as possible, Communion is to be given to the people during the Mass after the Communion of the priest; this is the intention of the Church, for it is said

in the Roman Ritual: *Communio autem populi intra Missam stalim post communionem Sacerdotis fieri debet, nisi quandoque ex rationabili causa post Missam sit facienda.* And the following reason is given: *Cum orationes, quæ post communionem dicuntur, etiam ad alios communicandos spectent.* . . . The same holds good for giving Communion before Mass. A reasonable cause would be either illness or necessary occupation in the case of those that wish to communicate. Gavantus adds that Communion may be given at the end of Mass if many are to communicate, in order that those not communicating may not grow weary. However, Benedict XIV., in his work on the Sacrifice of the Mass (lib. 3, c. 18, n. 9), says that those manifestly err who without a reason give Communion after Mass. The same is said by Le Brun and Magri *(vocab. eccl. verb. Communio),* and the same was prescribed by St. Charles Borromeo for his diocese.

5. Manner of Purifying the Ciborium.

If the ciborium is to be purified [1] (this should be done every fifteen days), the celebrant takes it from the tabernacle after having consumed the precious blood, and places on the paten all the Hosts that it contains [or he takes them out of the ciborium]; then he pours wine into the chalice for the first ablution, and with the forefinger lets the fragments that remain fall into the ciborium; and if necessary he also purifies the ciborium with a little wine, which he afterwards pours into the chalice. Having then wiped the ciborium with the purificator he puts into it the new particles, and consumes the old particles.

6. Communion in Requiem Masses.

According to a decree of the Sacred Congregation of Rites, of 1741, Communion may be given, but it is

[1] As to the renewal of the Hosts, see Schober. page 112, note 10.

prohibited to give it with particles consecrated before Mass. This ordinance does not lose its binding force because Merati and Benedict XIV. *(de Sacrif. Miss.* lib. 3, c. 18, n. io) assert that such a decree has never been published, for they speak of another decree of the year 1701. The decree of which mention is here made is of the year 1741, and has also been published. This decree, however, is to be understood as referring to the Mass that is said with black vestments, but not when it is said with violet vestments; for in the latter case Communion may be given according to a decree of June 21, 1670, quoted by Merati *(in indice decretorum,* η. 444).|

| But the following decree of July 23, 1868, takes away in regard to Communion nearly every distinction between Masses of the Dead and other Masses, and forbids the use of the violet color except in one case: "Posse in Missis Defunctorum cum paramentis nigris sacram Communionem fidelibus ministrari, etiam ex particulis præconsecratis, extrahendo pyxidem a tabernaculo. Posse item in paramentis nigris ministrari Communionem immediate post Missam Defunctorum; data autem rationabili causa, immediate quoque ante eamdem Missam; in utroque tamen casu omittendam esse benedictionem. Missas vero Defunctorum celebrandas esse omnino in paramentis nigris, adeo ut violacea adhiberi nequeant, nisi in casu, quo die 2 Novembris, sanctissimæ Eucharistiae Sacramentum publicæ fidelium adorationi sit expositum pro solemni Oratione Quadrag. Horarum, prout cautum est in decreto Sacræ hujus Congregationis die 16 Septembris, anni 1801."

CHAPTER XIII.

COMMUNION GIVEN OUTSIDE OF MASS, EITHER BEFORE OR AFTER IT.

Manner of giving Communion.

When Communion is to be given outside of Mass, the priest, wearing a surplice and a white stole,[1] goes to the altar. When he arrives there he takes off the biretta, genuflects on the first step,[2] ascends the altar, takes the burse, takes out of it the corporal, and puts the burse in its place;[3] then, having unfolded the corporal, he opens the tabernacle, genuflects, takes out the ciborium, opens it, and makes again a genuflection. Then, the *Confiteor* having been said by the server, the priest again genuflects,[4] and with his hands joined he turns to the people and says: *Misereatur,* etc., as above, and distributes Communion. This is to be observed when the celebrant gives Communion before or after Mass.

After Communion has been given, the priest, having returned to the altar, says in a low voice the antiphon

1 It is now decided that the stole: "Juxta Ritualis Rubricam debet esse coloris Oficio convenientis."—(S. R. C. in una Trident., 12 Mart. 1S36.)

2 *In plano.*—(Decree of November 12, 1S31.)

3 The burse is sometimes found on the altar; sometimes the server carries it; however: "*Decere* ut a sacerdote deferatur."—(S. R. C. September 24, 1842.)

4 St. Alphonsus prescribes that three genuflections arc to be made, but by the Rubrics two genuflections are determined before the priest administers Communion: namely, the *first,* before taking the ciborium out of the tabernacle; the *other,* after the ciborium has been uncovered on the altar.—(Deer. S. R. C. December 1862,11. 5324.)

(this is, however, only a counsel): *O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurce gloria nobis pignus datur.* In Paschal time and within the octave of Corpus Christi an *allcluja* is added.[1] Then are recited the versicles: *V. Pancm de cœlo prccstitisti cis. R. Omne delectamentum in se habentem,* with the prayer: *Deus qui nobis sub Sacramento?* etc., without saying previously *Dominus vobiscum,* accord' ing to a decree of S. R. C., June 16, 1660.[3]

If any fragment should adhere to his fingers the priest shall let it fall into the ciborium. Then having covered the ciborium, he purifies his fingers in a vessel of water, and wipes them with the purificator; he genuflects, replaces the ciborium in the tabernacle, and closes it after having made another genuflection.[4]

Finally, he raises his eyes to .the cross, and extending his hands and again joining them, and making at the same time a simple *minimarum maxima* inclination, he says in a loud voice: *Benedictio Dei omnipotentis;* then with his hands joined he turns to those that have communicated, and holding his left hand below his breast, he gives the blessing with his right hand, saying: *Patris, et Filii, et Spiritus Sancti, descendat super vos et maneat semper.* And the server answers: *Amen.*

[1] "Tempore paschali," says the Rubric of the Roman Ritual, "dicitur Oratio: Spiritum nobis Domine," etc.—(Ex Post-communtone Sabbati Sancti.)

[2] By the Roman Ritual there is prescribed in this prayer the entire conclusion: (2//z *vivis et regnas cum Deo Patri in unitate,* etc.

[3] The versicles *Domine exaudi* and *Dominus vobiscum* should follow the versicle *Panem de calo* and precede the prayer, as has been decided by the S. C. September 24, 1842.

[4] According to a decision, S. R. C. December 23, 1862, the priest puts the ciborium on the corporal in the middle of the altar, *genuflects;* if fragments adhere to his fingers, he rubs them over the ciborium, covers it, purifies his fingers, recites the antiphon, the versicles, and the prayer, then puts the ciborium into the tabernacle, makes a second genuflection, and shuts the tabernacle

This blessing is given both before and after Mass; however, it is to be given with the hand, not with the ciborium, as some do, especially when they give Communion to nuns; such is the decision given by Benedict XIV., in a certain bull. If, therefore, Communion has been given to nuns, the ciborium having been covered, it is put into its place, and the blessing is given to the nuns with the hand.[1]

[1] Communion may be distributed "tempore quo in ecclesia Missæ celebrantur, vel ad formam Rubricæ vel ad formam indulti eidem ecclesiae concessi" (S. R. C., September 7, 1816, Tuden. n. 4526, 37); etiam ante auroram vel post meridiem, imo "sub vesperis, i.e. in extrema diei parte, si accedat aliqua specialis causa" (S. Alph. VI. (v.). 252). Excipitur Missa in media nocte Nativitatis Domini. Feria V. in Coena Domini et Sabbato Sancto inter Missarum solemnia fideles sacram Communionem recipere possunt.

CHAPTER XIV.

WHAT IS OMITTED IN THE MASSES OF THE DEAD.

"In Missa pro Defunctis, ante confessionem, non dicitur Psalmus *Judica me Deus,* sed, pronuntiata antiphona *Introibo ad Altare Dei,* et responso a ministro, *Ad Deum qui latificat,* etc. dicitur Iz. *Adjutorium nostrum,* et *Confessio,* cum reliquis ut supra. Cum celebrans ad altare incipit *Introitum,* non signat se, sed manu dextra extensa, facit signum crucis super librum, quasi aliquem benedicens. Non dicitur *Gloria Patri,* sed post Psalmum repetitur *Requiem ceternam;* nec dicitur *Gloria in excelsis, nec Alleluja,* nec *Jube Domine benedicere,* nec *Dominus sit in corde meo;* nec osculatur librum in fine. Non dicitur *Credo,* non benedicitur aqua in Calicem fundenda; dicitur tamen Oratio, *Deus, qui humana substantia,* etc. Cum lavat manus, in fine psalmi *Lavabo inter innocentes,* nbn dicitur *Gloria Patri.* r\d *Agnus Dei,* non dicitur *miserere nobis,* cujus loco dicitur *dona eis requiem;* nec tertio *dona nobis pacem,* cujus loco dicitur *dona eis requiem sempiternam;* nec percutitur pectus. Non dicitur prima Oratio ante Communionem, scilicet: *Domine Jesu Christe, qui dixisti Apostolis tuis,* etc., nec datur pax. In fine non dicitur *Ite Missa est,* nec *Benedicamus Domino,* sed *Requiescant in pace.* Et non datur benedictio; sed dicto *Placeat,* et osculato altari, dicitur, ut supra: *In principio erat Verbum;* et alia omnia ut in aliis Missis."—*(Rub. Miss.* tit. XIII. 1.)

At the Foot of the Altar.

In the beginning of Masses for the Dead the psalm *Judica me Deus* is omitted. Hence after the antiphon *Introibo ad altare Dei,* and after the server has answered *Ad Deum qui Icetificat,* etc., the priest says: *Adjutorium nostrum,* and then he says the *Confiteor,* and what follows.

From the Introit to the Lavabo.

When beginning the *Introit,* he does not make the sign of the cross on himself, but having placed his left hand on the book,[1] with his right hand extended he makes a sign of the cross in the air towards the book.

He does not say the *Gloria,* nor *Jube Domine benedicere,* nor *Dominus sit in corde meo,* nor is the book kissed at the end of the Gospel.[2]

The *Credo* is not said, nor is the water that is poured into the chalice blessed, but the prayer *Deus qui human# substanti#,* etc., is said; nor is *Gloria Patri* said after the psalm *Lavabo.*

From the Agnus Dei till the end of Mass.

At the *Agnus Dei** the priest says, not *miserere nobis,* nor *dona nobis paeem,* but twice *dona cis requiem,* and once *dona cis requiem sempiternam;* and the breast is not struck.

He omits the first of the three prayers that precede the Communion.

At the end of Mass, instead of the *Ite Missa est* or *Benedicamus Domino, Requiescant in pace* must be said/

1 According to a decision of S. R. C. September 7, 1816, the left hand should be placed on the altar.—(Schober, page 128, note 2.)

2 *Per Evangelica dicta,* etc., is not said (S. R. C. die 11 Sept., 1847).

3 */Ignus Dei* is recited with the hands joined, not placed on the altar. —*{Martinucci,* l. 1, c. 19, n. 11.)

1 In regard to the *prayers,* (1) On the day of the Commemoration of All Souls, on the day of deposition (that is, of the death or burial), and on that of the anniversary; also on the third, seventh, and thirtieth days,—only one prayer is said, says the Rubric of the Missal (p. 1, tit. 5, n. 3). This holds good not only for the *Missa cantata,* but for private Masses. On the other days in the Mass for the Dead at least three prayers are said, and more may be added, if the number be kept uneven, but not more than seven. The first prayer must always be *Deus qui*

Then there is no blessing given, but after having said *Placeat* and kissed the altar, the priest goes to the Gospel side and says: *Dominus vobiscum,* and the Gospel of St. John *In principio*, and the rest as in other Masses.

inter apostolieos sacerdotes. the prayer *Fidelium* is to be said last. (2) The Sequence, *Dies ira·* is said on All Souls' Day, and "die depositionis defuncti," and " quandocumque in Missa dicitur una tantum Oratio;" in other Masses for the Dead " dicatur ad arbitrium sacerdotis." —*{Dub. Missal,* p. I. tit. 5, n. 4.)

CHAPTER XV.

MASS CELEBRATED WHEN THE BLESSED SACRAMENT IS EXPOSED.

On entering the chapel where the Blessed Sacrament is exposed the celebrant gives his biretta to the server, and when he arrives at the middle of the altar he genuflects on both knees *in piano,* making also a profound inclination of the head.

Having ascended the altar and placed the chalice on the Gospel side, he genuflects on one knee, but does not incline the head. He then takes the corporal out of the burse and unfolds it, and having placed the chalice in the middle, he again genuflects and goes to the Epistle side to find the Mass.

Then he returns to the middle of the altar, and having made a genuflection (which is always to be made when he goes to the middle or when he leaves it) withdrawing a little towards the Gospel side with his face towards the Epistle side, he descends to the foot of the altar *in piano,* there he genuflects on one knee on the first step of the altar; then he rises and begins Mass.

After having again ascended the altar he genuflects, and then says the prayer *Oramus te Domine,* etc.; after having finished it, he kisses the altar, again genuflects and goes to read the *Introit.* He then returns to the middle of the altar, where, having made a genuflection, he says the *Kyrie* and the *Gloria.* Then having kissed the altar he genuflects, and turns towards the people, withdrawing a little towards the Gospel side, in order

not to turn his back to the Blessed Sacrament, and says *Dominus vobiscum.* Thus he should always act as often as he has to turn towards the people, that is, he genuflects before and after. And then he continues to say Mass in the usual manner.

When he goes to wash his hands, he descends to the foot of the altar *in piano* by the steps at the Epistle side, and turning to his left, lest his back be towards the Blessed Sacrament, while facing the people he washes and dries his hands, and returns by the same way to the altar.

Before saying the *Orate Fratres* he kisses the altar, genuflects, and turning a little towards the people, with his shoulders towards the Gospel side, he says *Orate Fratres.*

Then without completing the circle, so that he may not turn his back to the Blessed Sacrament, he turns towards the altar, again genuflects, and continues the rest till the Communion. At the *Sanctus* and at the Elevation the bell is not rung.

After the Communion, and after the first ablution has been taken, he places the chalice outside of the corporal towards the Epistle side, and having made a genuflection he goes to the Epistle corner to purify his fingers.

Having recited the *Placeat,* he says *Benedicat vos omnipotens Deus;* and having made a genuflection he turns a little towards the people, with his shoulders towards the Gospel side, and then gives the blessing; then he turns towards the altar on his right side, but does not complete the circle lest he should turn his back to the Blessed Sacrament; and without making another genuflection, he goes to the Gospel side to read the Gospel. It must be remarked that if the altar card is wanting, he signs with the sign of the cross, not the altar, but himself.

Having finished the Gospel, he returns to the middle

of the altar, genuflects, takes the chalice, descends to the foot of the altar *in piano,* where, before leaving the altar, he genuflects on both knees, and inclines the head profoundly, as he did at the beginning of Mass; then he covers his head with the biretta and returns to the sacristy.

CHAPTER XVI.

MASS CELEBRATED BEFORE A BISHOP.

The ceremonies that are here indicated should be observed before a bishop in his own diocese, and before an archbishop in his own province, and also before a consecrated abbot in his monastery, and before a bishop in private oratories, although outside of his diocese. Gavantus adds that the same thing should be observed if a prelate is in the church of exempt Regulars, provided he has a kind of jurisdiction over them.

After the celebrant, with his head covered, has arrived at the middle of the altar, before the lowest step, he uncovers his head, makes an inclination towards the cross or a genuflection if the Blessed Sacrament is kept there. Then he salutes the prelate with a profound inclination and goes to the Epistle side, standing *in piano* before the lowest step; after having received the sign, he again inclines towards the prelate, and turning a little towards the altar (the server kneeling on the Epistle side) he begins Mass. This holds good when the bishop hears Mass in front of the altar, but not when he is present at the side; in this case the priest may begin Mass in the middle, because then he does not turn his back to him and can conveniently make the usual inclinations that must be made to him.

At the *Confiteor* he does not say *vobis fratres* and *vos fratres,* but says only *tibi pater* and *te pater.* Having, said *Oremus* before he ascends the altar, he makes again, for the third time, a profound bow to the prelate, and when he reaches the middle of the altar before the

lowest step, he begins *Aufcr a nobis,* and ascends the altar.

The Gospel having been read, the priest does not kiss the Missal, nor does he say *Per Euangelica dicta,* because the server without making an inclination to the prelate must carry the Missal to him to be kissed; the prelate, however, having kissed the book, says *Per Euangelica dicta.* The server now closes the book, genuflects before the prelate, and carries back the Missal to the celebrant, who abstains from kissing it. If several prelates are present, the Missal is carried to the one superior in dignity, but if they are of equal dignity, it is carried to none of them. It is the practice of some that when before the offering water is poured into the wine, the server says: *Benedic Illustrissime et Eevcrendissime Pater;* and the bishop blesses the water; but as this is prescribed nowhere in the Rubric it should be omitted.

At the end of Mass the celebrant, having said *Benedicat vos omnipotens Deus,* makes a profound inclination to the prelate, and blesses those that are present, taking care to make the sign of the cross towards that place where the prelate is not. If the prelate is outside the place of his jurisdiction, the celebrant gives the blessing in the usual manner, when, namely, he celebrates in a public church: but in private oratories, as has been said above, the same ceremonies arc observed towards him as if he were in his own diocese. After the last Gospel the celebrant, standing in the place where he is, turns towards the prelate and makes towards him a profound inclination, nor does he depart before the prelate has departed.

If Mass is celebrated before a prelate in a public church that does not belong to his jurisdiction, it is becoming that the priest, on going to the altar or leaving it, while passing before the prelate, should with head covered, if he carries the chalice, make towards him a moderate inclination; but if he does not carry the chalice,

he uncovers his head and makes to him a profound inclination. And after the Mass is finished he makes to him from the altar a profound inclination. All that has been said in this chapter on this point is taken from Gavantus and Merati (on Rubric XL).

It must, moreover, be observed that the priest celebrating before his own prelate on those days on which it is allowed to say a prayer *ad libitum,* cannot say the prayer *pro se ipso.*

CHAPTER XVII.

THE FAULTS THAT ARE USUALLY COMMITTED IN CELEBRATING MASS.

The first fault is not to know well by heart the prayers which, in accordance with the precept of the Rubric, should be known, as the prayers that one should say in washing the hands and in putting on the sacred vestments. It is, moreover, a fault if one does not pronounce well the other prayers that are to be said by heart during the Mass; as *Aufer a nobis,* etc., *Oramus te Domine,* etc.

II.

It is a verjr great fault to go to say Mass with little or no preparation; it would be worse to talk while putting on the vestments. St. John Chrysostom exclaims: *Ad divina Christi mysteria négligenter accedens supplicium intolerabile meretur.'* Moreover, St. Bonaventure saysr *Cave, ne nimis tepidus et inordinatus atque inconsideratus accedas, quia indigne sumis, si non accedis reverenter.*

III.

It is a fault, worthy of reprehension, or rather it is a horrible sacrilege, to celebrate Mass too fast, for then it happens that the words are mutilated, the ceremonies are transposed so that they are performed either before or after the time prescribed; this would show little devotion, and scandalize those that arç present. Of those

that act in this way one may say: *Non timent Dominum, neque custodiunt caeremonias ejus'*

IV.

It is also a great fault to omit the thanksgiving that should be made after Mass; and in this not a few imitate Judas, who, *cum accepisset buccellam, exivit continuo*[1]

It is a great sin to celebrate with torn vestments, with a dirty purificator and corporal. This is the general opinion of theologians.

VI.

It is a fault to place on the chalice the handkerchief or any other thing (see Chap. II.); it is a great fault to place on the altar what does not belong to the Mass. The handkerchief may be fastened to the cincture at the right side under the chasuble, in such a way that it is hidden from view.

VII.

It is a fault: i. To sign one's self with the amice; 2. While leaving the sacristy to recite the psalm *Miserere,* although any prayer may be recited mentally; some, however, deny that it is a fault.[3] 3. To make a reverence to the image in the sacristy while holding the biretta with the right hand and the chalice with the left; 4. To make an inclination, simple, moderate, or profound, after having made a genuflection on one knee; 5. To make no difference between the profound, moderate, and simple inclination.

The *profound* inclination should be made by the priest:

1 4 *Kings,* xvii, 34. *John,* xiii. 30.
3 See Chapter II., page 93, al 2.

(1) before leaving the sacristy; (2) while passing before the high altar if the Blessed Sacrament is not there; (3) when he arrives at the altar; (4) before he begins Mass if the Blessed Sacrament is not there; (5) when he says *Munda cor meum, Te igitur, Supplices te rogamus.*

The *moderate* inclination should be made in descending from the altar either to say Mass, or after Mass/ Moreover: i. At *Deus qui conversus,* etc.; 2. At *Oramus te Domine;* 3. At *In spiritu humilitatis; 4.* At the *Sanctus;* 5. At the Consecration; 6. At the *Agnus Dei;* 7. At the three prayers before Communion; 8. At the *Domine non sum dignus;* 9. At fhe *Placeat tibi sancta Trinilas.*

As for the *simple* inclination we must distinguish three kinds, as has been explained in Chapter IL, page 92.

It should be made: 1. When *Gloria Patri* is said; 2. Every time *Oremus* is said; 3. At the name *Jesus* and *Maria* or of the saints whose Mass is celebrated or of whom a special commemoration is made; 4. When the name of the reigning Pope is mentioned; 5. In the hymn *Gloria,* at the words *Deo, Adoramus te, Gratias agimus tibi, Jesu Christe, Suscipe deprecationem nostram;* 6. When the *Credo* is said at the words *In unum Deurn, Jesum Christum,* and *simul adoratur;* In the Preface at *Deo nostro;* 8. In the Canon at *Tibi gratias agens* before each Consecration; 9. At *Per eumdem Christum Dominum nostrum,* before *Nobis quoque peccatoribus;* 10. At *Benedicat vos omnipotens Deus.* In accordance with a laudable custom an inclination is always made to the cross on arriving at the middle of the altar, or on leaving it?

VIII.

It is a great fault not to make well the sign of the cross, by making it in the air, without touching the

[1] This reverence after Mass is not prescribed in the Missal. See note 2, page 99.

[9] See, however, note 2, page cc

head, breast, and shoulders; and, moreover, it is also a fault to form the cross on the breast without carrying the hand to the left and the right shoulder, as some? even pious, priests do through negligence.

IX.

It is a fault to genuflect at the prayer *Aufer* when the Blessed Sacrament is exposed; and so, too, it is a fault against the Rubric not to touch the floor with the knee while making genuflections.

X.

It is a fault to go to the middlé of the altar before repeating the *Introit,* or to say the *Kyrie* or the *Munda cor meum* while going there,, or to recite the conclusion of the prayer while proceeding to the middle, because the Missal should be shut only after the conclusion has been finished. It is a fault if, when going to the altar or leaving it, or turning towards the people, saying *Dominus vobiscum* or *Orate Fratres,* the celebrant does not cast down his eyes, as is prescribed by the Rubric, which says: *demissis oculis.* It is a fault if, when putting his hands on the altar in order to kiss it or to make a genuflection, the celebrant places upon it only the half of his hands and not the entire palms, or when, genuflecting, he raises them towards heaven, since he should hold them flat on the altar. So, also, it is a fault, when the altar is to be kissed not to recede from it about the space of a foot so as not to be obliged to make contortions or to kiss it sideways.

XI.

When there are several prayers, it is a fault to turn the leaves before having finished the conclusion of the first prayer.

XII.

It is a fault not to raise the eyes at *Munda cor meum,* or not to incline profoundly, and not to hold the hands joined between the breast and the altar, or to begin :t before one has arrived at the middle and raised the eyes towards the cross.

XIII.

It is a very great fault not to make at the beginning of the Gospel the sign of the cross as one should make it, or to make it as some usually do, who, without forming a cross, draw only a serpentine line from the forehead to the breast.

XIV.

It is a fault: 1. To recite the Offertory without joining the hands; 2. Not to read the Offertory at the Masses for the Dead, but to say it by heart while uncovering the chalice; 3. Not to fold the veil, but to let it fall behind the chalice on the corporal, and to leave it there; 4. While putting the chalice on the Epistle side, to take at the same time with the left hand the paten with the pall upon it; 5. Not to raise the eyes at the prayers *Suscipe Sancte Pater, Offerimus tibi, Veni Sanctificator,* and *Suscipe Sancta Trinitas;* 6. To wipe the paten with the chasuble; 7. To begin the prayer *Deus qui humanæ substantial* while taking the wine cruet, instead of waiting till the server presents the water cruet, on which the sign of the cross is to be made while pronouncing those words.

XV.

It is a fault: 1. To begin the prayer *In spiritu humilitatis* before placing the hands joined on the edge of the altar; 2. To incline the head while making the genu flee-

tion; as at *Incarnatus est,* etc., or after the Consecration, etc., and generally when a profound or moderate inclination is to be made; 3. To confound the ceremonies at *Sursum corda* and at *Gratias agamus Domino Deo nostro;* but few perform them well. They are to be performed in the following manner: At *Sursum corda* the hands are raised as high as the breast, and are held apart in such a manner that they do not exceed the width of the breast, and one palm of the hand looks towards the other. At *Gratias* they are raised a little higher,[1] and are then joined, but the eyes are raised and the head is inclined when the words *Deo nostro* are said.

XVI.

It is a fault: 1. To incline the head at the words *Per Christum Dominum nostrum,* except after the *Memento* of the Dead; 2. To hold the hands joined on the altar at the *Sanctus,* because they should be held between the breast and the altar till the *Benedictus qui venit,* etc., and the body should be moderately inclined.

XVII.

It is a fault to say the *Te igitur* while the hands are extended; for the Rubric prescribes that at first the hands should be separated and raised a little; and after the eyes are raised towards the crucifix, and the hands are joined and placed on the altar, the celebrant, profoundly inclined, begins the Canon, saying *Te igitur.*

XVIII.

It is against the Rubric: 1. Not to join the hands before the crosses are made over the *Oblata;* namely, before the words *Hæc dona,* etc., and at the words *Fiat dilectis-*

[1] The hands are not raised higher. See Chapter VII., note I.

simi Filii tui, etc., before he takes the Host to consecrate it; 2. Not to divide the crosses where the words have the sign 4-, for example, *Benedictam,* etc.; 3. To hold the Host only with the left hand till the cross is made over it; 4. To hold the Host inclined towards the corporal, and not erect, when the cross is made over it.

XIX.

It is unbecoming to keep the feet in different directions or at a great distance from each other, or to place the tip of the right foot on the platform of the altar during the consecration or during any other action

XX.

It is unbecoming: 1. At the Consecration of the Host to place the arms entirely upon the altar; only the elbows should rest on it; 2. At the adoration to place on the altar not only the extremities of the hands, but also the elbows; 3. To incline the head at the adoration when the Host and the chalice should be looked at; 4. To raise the Host and the chalice above the head; 5. In the genuflections not to hold the hands entirely on the corporal; namely, as far as the wrists, or to raise the fingers towards heaven.

XXI.

It is a fault: 1. In the Consecration of the chalice to hold the knob of the chalice with both hands, when the foot of it should be held with the left hand; 2. Not to say immediately after the Consecration, but at the Elevation, the words *Hæc quotiescumque,* etc.; 3. To kiss the foot of the chalice or to touch it with the forehead; 4. Not to raise in a straight line the Host as well as the chalice, so high that it can be seen by the people: 5. To

say some vocal prayer at the elevation of the Host or chalice.

XXII.

It is a fault to hold the hands joined on the corporal when they should be so placed that the small fingers touch the edge of the altar; for the Rubric makes only the distinction that before the Consecration the thumbs should be held in the form of a cross, but after Consecration they should not be separated from the fore-fingers.

XXIII.

It is a fault: 1. To say either the one or the other *Memento* in a loud voice; as, *Et omnium circumstantium,* after the first, and *Ipsis Domine* after the second *Memento;* 2. It is a fault in the *Memento* for the Dead to make a pause before the words *Qui nosprceccsscrunt,* etc., have been said.

XXIV.

It is a fault to keep one's head inclined, with the hands joined on the altar, when one says: *Prceceptis salutari&us moniti,* as far as the *Pater noster;* for the hands should be held joined before the breast.

XXV.

It is a fault to wipe the paten with the left hand or to wipe it on the chasuble after having kissed it.

XXVI.

It is a fault: 1. To say *Agnus Dei,* etc., with the hands joined on the altar; 2. To stand sideways at *Domine non sum dignus,* which is contrary to what has been said in Chapter IV., and to strike the breast violently; 3. When

signing one's self with the cross, saying: *Corpus Domini nostri Jesu Christi,* to make the transverse line exceed the width of the paten.

XXVII.

It is a fault: 1. To say *Quid retribuam Domino,* etc., while collecting the fragments; for the Rubric says: *Aliquantulum quiescit in meditatione Ss. Sacramenti; deinde depositis manibus dicit secreto : Quid retribuam Domino, et interim discooperit Calicem,* etc.; 2. To hold the paten under the chin before taking the precious blood, or while taking it or taking the first ablution, to hold it near the breast; 3. To cover the paten with the pall or to put the paten upside down on the corporal; 4. To purify with the fingers the mouth, or the fingers on the edge of the chalice; 5. To rest the chalice on the altar in purifying the chalice and the fingers; 6. Not to purify the chalice with wine, unless one has a papal dispensation; or to take the ablution not from the part of the chalice where the precious blood was taken, as has been ordained by St. Pius V. (see Gavantus); 7. In purifying the fingers not to use a little wine and much water, so that the purificator may not be soiled.

XXVIII.

It is a fault: 1. To place the chalice, after the ablutions, in the middle of the altar with the veil turned over the burse, so that the chalice may be seen uncovered; it is a greater fault to' put the folded corporal on'the chalice, and not into the burse. 2. To say the antiphon called *Communio* while arranging the chalice, or not co say it at the Epistle corner, or to finish it while on the way.

XXIX.

It is a fault while saying *Et Verbum caro factum est,* to genuflect towards the cross and not towards the Gospel, and to raise the front of the chasuble.

XXX.

It is a fault if the celebrant takes the biretta before he descends from the altar, or before he makes a genuflection ora profound inclination, or to place it upon the burse, upon which nothing should be placed either in going to the altar or in leaving it. See Merati, p. 2, tit. 2, n. i, where he cites a decree of September 1, 1703, which forbids the carrying of the *Manutergium* in this way; and the theologians say the same about any other thing.

APPENDIX.*

I.

Notice of the Missal.

" Sacerdos, celebraturus, omnem adhibeat diligentiam, ne desit aliquid ex requisitis ad sacramentum Eucharistiæ conficiendum. Potest autem defectus contingere ex parte Materiæ consecrandae, ex parte Formæ adhibendæ, et ex parte Ministri conficientis. Quidquid enim horum deficit, scilicet Materia debita, Forma cum intentione, et Ordo sacerdotalis in conficiente, non conficitur Sacramentum: et his existentibus, quibuscumque aliis deficientibus, veritas adest Sacramenti. Alii vero sunt defectus, qui in Missae celebratione occurrentes, etsi veritatem Sacramenti non impediant, possunt tamen aut cum peccato aut cum scandalo contingere."—*{De Defect, gen.* tit. I.)

II.

The Altar and its Ornaments.'

i. The Altar.

" Altare, in quo sacrosanctum Missæ Sacrificium celebrandum est, debet esse lapideum, et ab Episcope, sive Abbate facultatem a Sede Apostolica habente, consecratum ; vel saltem Ara lapidea, similiter ab Episcopo vel Abbate, ut supra, consecrata, in eo inserta, quæ tam ampla sit, ut hostiam et majorem partem Calicis capiat."—*{Rubric. Miss. gen.* tit. XX.)

The altar, of which mention is here made, consists of a stone that must tinder pain of a grave sacrilege be

l *Theol. mor.* l. 6. n. 372 ct seq.

* The various points of which this Appendix treats are taken substantially from the " Moral Theology" of our author, who treats them at length. We have thought it expedient to sum up here as matters that one should know and should never forget, before undertaking to celebrate the Holy Sacrifice. If further explanations are required, they may easily be found in the places indicated.

consecrated by a bishop, by an abbot, or a privileged priest, who has received the power of consecrating it. The altar is either fixed or portable. The portable altar, *Ara lapidea,* is a consecrated stone at least so large that it may be able to contain the sacred Host and the greater part of the foot of the chalice, as well as the other Hosts that may have to be consecrated either on the corporal or in the ciborium, which is to be left on it till the Communion.[1] The altar stones, or portable altars are not validly consecrated unless the *Sepulchre,* the cavity in which the relics are placed, is covered with a stone (S. R. C., September 9, 1880)?

2. The Altar-cloths and the Antipendium.

"Hoc altare operiatur tribus mappis seu tobaleis mundis, ab Episcopo vel alio habente potestatem benedictis, superiori saltem oblonga, quæ usque ad terram pertingat, duabus aliis brevioribus, vel una duplicata. Pallio quoque ornetur coloris, quoad fieri potest, diei Festo vel Officio convenientis."—*{Rubric. Miss, gen.* tit. XX.)

It would be at least a venial sin to celebrate Mass

[1] For further particulars see Wapelhorst, *Compendium Sacra· Liturgies* page 12.

[2] The altar is of stone, and represents Jesus Christ: *Petra autem erat Christus* (i *Cor.* x. 4). */pso summo angulari lapide Christo Jesu {Eph.* ii. 20). In every consecrated church there is at least a fixed altar, the main altar, consecrated when the church is consecrated. The consecrated stone, which constitutes the portable altar, should be placed in the middle of the table of the altar and not far from its edge, so that one may easily discover it by touching the altar-cloths that should cover the altar entirely. The fixed altar loses its consecration when it is broken in a notable manner, or when the table is taken away, or when the *sepulchre* of the relics is opened. The portable altar also loses its consecration by a considerable fracture, or by opening the *sepulchre* of the relics. (*S'. R. C.,* 14 *Mart.,* 1693; 15 *Maii,* 1819; 3 *Mart.,* 1821; 23 *Maii.* 1S35; 6 *Oct.* 1S37; 23 *Maii,* 1S46; 23 *Sept.* 1848.) The relics enclosed in the altar arc chiefly those of several martyrs; see what is said of this, page 40.

without the three altar-cloths required by the Rubric; it would be a mortal sin to celebrate Mass without any altar-cloth. However, there would be no fault if such a thing were done in a case of grave necessity. These altar-cloths should be blessed, and this under pain of venial sin, unless there be a case of necessity or a reasonable cause that permits the use of altar-cloths that are not blessed. They should be made of linen, or at least of hemp,[1] and should be bleached and clean.'

3. The Cross and the Candles.

"Super altare collocetur Crux in medio, et candelabra saltern duo cum candelis accensis hinc et inde in utroque ejus latere; ... et a parte Epistolae paretur cereus ad elevationem Sacramenti accendendus."—*{Rubric, gcn. Miss.* tit. xx.)

The cross is required at the altar during the celebration of Mass under pain of at least venial sin, except in a case of necessity. It should bear the image of Jesus crucified, although this is less rigorously exacted; and it should be placed in the middle and raised above the candles. The following is what Benedict XIV. says in regard to this matter: *Nullo modo fiat Sacrificium nisi Crucifixus inter candelabra ita promineat, ut Sacerdos ac populus cumdcm Crucifixum facile ct commode intueripossit; et imago non sit ita tenuis ct exigua, ut ipsius Sacerdotis ct populi oculospene effugiat.* The Ceremonial of the Bishops prescribes the same thing.

A special cross is not necessary where there is on the altar a large statue representing our Lord crucified. It is believed that this holds good when our Lord is

[1] *S', R. C.*, 15 *Maii,* 1819.

[*] The ends of the top altar-cloth should fall *itst/ue ad terram,* that is to say, to the base of the altar on both sides. A *Pallium* or *Antifundium* is also required, but only when the front of the altar is not sufficiently ornamented.

represented in a painting, provided his figure occupies the principal place in the picture.[1]

It is not required that the cross on the altar should be blessed.[2]

As for the lights, it is never allowed to celebrate Mass without lights, even in a case of necessity, when the Viaticum is to be administered. If the light goes out during Mass, it must not be continued unless this happens after Consecration. To celebrate only with one light would be, according to the most probable and most common opinion of theologians, only a venial sin.' The candles used during the celebration of Mass should be of bees-wax.*

4. Altar-cards, Book-stand, Cruets, etc.

"Ad Crucis pedem ponatur tabella Secretarum appellata; in cornu Epistolæ, cussinus supponendus Missali; . . . parva campanula, ampullæ vitrcæ vini et aquæ cum pelvicula et manutergio mundo, in fenestella seu in parva mensa ad hæc præparata. Super altare nihil omnino ponatur, quod ad Missæ sacrificium vel ipsius altaris ornamentum non pertineat."—(*Rubr. Miss.gen.* tit. XX.)

It is not required that these different objects should be blessed. Instead of a cushion on which to place the Missal we may use a book-stand.[5]

[1] When the Blessed Sacrament is exposed we should conform, in regard to the cross, to the usage established in each church (ὁ\ Λ'. *C.*, 2 *Sept.* 1741).

[2] 5. *R. C.*, ii *Jul.* 1704.

[3] The candlesticks should be placed on the altar, and not fixed in the wall (0*. *R.* C., 16 *Sept.* 1S66). In regard to the candle that should be lit at the Consecration, see page 154.

[4] 5. *R. C.*, 10 *Dec.* 1857, n. 5255.

[5] *Tabella Secretarum,* cards containing the prayers that are to be recited in a low voice, *secreto,* with the *Gloria in excelsis* and the *Credo,* placed in the middle of the altar for the convenience of the celebrant. It is customary to place another at the Epistle corner for the prayer

III.

The Chalice and its Accessories.

i. The Chalice and the Paten.

"Præparat calicem, qui debet esse vel aureus vel argenteus, aut saltem habere cuppam argenteam, intus inauratam, ct simul cum patena itidem inaurata, ab Episcopo consecratus."—(*Rit. celebr.* tit. I. n. 1.)

"Adsit calix cum patena conveniens, cujus cuppa debet esse aurea, vel argentea, vel stannea; non aerea, vel vitrea."—(*De Defect,* tit. X. η. i.)

The cup of the chalice and the paten should be of gold, or at least of silver gilt inside; they may be of tin or also *alluminio aliis metallis commixto,* when there exists some reasonable cause, as the poverty of the church or danger in time of persecution.[1]

Consecration is required for the paten as well as for the chalice. It is lost as soon as the sacred vessel deteriorates in such a manner that it can no longer be decently used at the altar; for example, if the cup of the chalice be split or broken, has a hole in the bottom of it, or if it is dissevered from the foot by fracture, but not when it is simply divided, that is when *[calix tornatilis)* the cup and foot are joined by a screw. The vessel does not lose its consecration when the gilding wears off; but when it is regilt, it must be reconsecrated (S. R. C., 14 Jun., 1845).

Deus qui humana substantiee and the psalm *Lavabo,* and still another on the other side for the last Gospel.

Ampullae vitreœi Cruets of glass are preferable for the sake of cleanliness, and in order to prevent the danger of using water instead of wine; it is, however, permitted to use cruets of gold or silver (ȯ\ *R. C die* 28 *Aprilis.* 1865).

[1] A little spoon to put water into the wine at the Offertory is not forbidden (X *R. C., 6 Feb.* 1858).

* *Thcol. mor.* l. 6, n. 370, 3S6 et seq.

2. The Purificator, Pall, Corporal, Veil, and Burse.

"Ponit purificatorium mundum, . . . tegit parva palla linea, tum velo serico; super velo ponit bursam coloris paramentorum, intus habentem corporale plicatum, quod ex lino tantum esse debet, nec serico vel auro in medio intextum, sed totum album, et ab Episcopo, vel alio habente potestatem, simul cum palla benedictum."—(Ferr. *celebr.* tit I. n. i.)

According to the most common and most probable opinion, the purificator need not be blessed.

It would be a mortal sin to celebrate Mass with a corporal that is not blessed. As for the pall, it is probable that the sin would not be mortal.

The purificator, pall, and corporal should be of linen or hemp. When these linens, after having been used, must be washed, this should be done for the first time by a cleric in the higher orders, or, according to present custom, by a cleric in minor orders. The water that has been used for this purpose should afterwards be poured into the *Sacrarium*.

The veil and the burse need not be blessed.

IV

The Vestments.[1]

i. Material and Blessing.

"Paramenta, . . . non debent esse lacera aut scissa, sed integra, et decenter munda ac pulchra, et ab Episcopo itidem, vel alio facultatem habente, benedicta."—(Ferr. *celebr.* tit. I. n. 2.)

The priest's vestments, namely, the amice, alb, cincture, maniple, stole, and chasuble should be in a good condition and have been blessed by the bishop or by an authorized priest.

It is certainly a mortal sin to celebrate Mass without a chasuble, or with a chasuble not blessed; the same thing holds good in regard to the alb. Theologians

[1] *Theol, mor.* l. 6, n. 376 et seq.

agree more or less in saying the same thing in regard to the other vestments.[1]

2. The Color of the Vestments.

"Paramenta, . . . debent esse coloris convenientis Officio et Missæ diei, secundum usuin Romanæ Ecclesiæ, quæ quinque coloribus uti consuevit: Albo, Rubeo, Viridi, Violaceo, ct Nigro."—(*Rub.gen.* tit. xviii. n. i.)

It is more probable that the Rubric concerning the color of the vestments is a matter of precept; however, it does not oblige one under pain of mortal sin, unless scandal may result therefrom. A reasonable cause, such as the want of the vestments of the color of the day, would then permit the taking of another color.[2]

[1] We have seen above, on pages 84, 202, the opinion of St. Alphonsus in regard to the employment of vestments that are in a bad condition.

[2] We here give in a few words the meaning of the five colors used:

1. *White,* on the feasts of our Lord, indicates joy and glory; and on the feasts of the blessed Virgin, of the angels, of confessors, of virgins, and of other saints and martyrs, purity, innocence, and glorious immortality.

2. *Red,* at Pentecost, represents the Holy Ghost in the form of tongues of fire; and on the feasts of the Holy Cross and of martyrs, blood shed and love triumphant.

3. *Green,* at the Masses *de tempore,* from the octave of the Epiphany to Septuagesima, and from the octave of Pentecost to Advent, signifies an ordinary situation, which is neither that of joy nor that of sorrow. The Sundays that fall within the octave are excepted; for then the color of the octave is taken.

4. *Violet* well expresses the sentiments of humility and contrition, prayer joined to penance. It is used at the Masses *de tempore* in Advent, and from Septuagesima to Wednesday of Holy Week inclusively; on the Vigils and Ember days, except the Vigil and the Ember days of Pentecost and on the Vigil of Epiphany; on the Rogation days; on the feast of the Holy Innocents on account of the grief of the mothers, when this feast does not fall on a Sunday, on which the red color is used. Finally, in the votive Masses *de Passione, pro quacumque necessitate, pro peccatis, ad postulandam gratiam bene moriendi, ad tollendum schisma, contra paganos, tempore belli, pro pace, pro vitanda mortalitate, pro iter agentibus, et pro infirmis.*

V.

The Matter and the Form of the Sacrament.[1]

1. The Bread.

"Si panis non sit triticeus, vel si triticeus, admixtus sit granis alterius generis in tanta quantitate ut non maneat panis triticeus, vel sit alioqui corruptus, non conficitur Sacramentum.

"Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.

"Si cœperit corrumpi, sed non sit corruptus; similiter, si non sit azymus, secundum morem Ecclcsiæ latinæ, conficitur; sed conficiens graviter peccat.

"Si celebrans ante Consecrationem advertit hostiam esse corruptam, aut non esse triticeam, remota illa hostia, aliam ponat, et facta oblatione, saltem mente concepta, prosequatur ab eo loco, ubi desivit.

" Si id adverterit post Consecrationem, etiam post illius hostiae sumptionem, posita alia, faciat oblationem ut supra, et a Consecratione incipiat, scilicet, ab illis verbis—*Qui pridie quam pateretur*—et illam priorem, si non sumpsit, sumat post sumptionem Corporis et Sanguinis, vel alii sumendam tradat, vel alicubi reverenter conservet. Si autem sumpserit, nihilominus sumat eam quam consecravit; quia praeceptum de perfectione Sacramenti majoris est ponderis, quam quod a jejunis sumatur.

"Quod si hoc contingat post sumptionem Sanguinis, apponi debet rursus novus panis, et vinum cum aqua, et facta prius oblatione ut supra, Sacerdos consecret, incipiendo ab illis verbis

5. *Black* is the color proper to death, which deprives us of the light of life, and plunges us into the darkness of the tomb. It is used on Good Friday in memory of the darkness that covered the whole earth when our Lord expired, and at all the Masses of the Dead.

The Church does not admit *blue* or *yellow;* however, the use of vestments in gold cloth having been introduced, the following doubt has been submitted to the Congregation of Rites: *An sacra paramenta revera auro, maxima saltern ex parte, contexta, pro quocumque colore, exceptis violaceo et nigro, inservire possint?* The Congregation answered, April 28, 1866: *Tolerandum esse locorum consuetudinem, relate tamen adparamenta ex auro contexta.*

[1] *Theol. mor.* l. 6, n. 198 et seq.

—*Qui pridie*—ac statim sumat utrumque, et prosequatur Missam ; ne Sacramentum remaneat imperfectum, et ut debitus servetur ordo,

"Si Hostia consecrata dispareat, vel casu aliquo, aut vento aut miraculo, vel ab aliquo animali accepta, et nequeat reperiri, tunc altera consecretur ab eo loco incipiendo—*Qui pridie quam pateretur*—facta ejus prius oblatione, ut supra."—*{De Defect.* tit. III.)

The matter essential to the divine Sacrifice is bread properly so called, made of the flour of pure wheat and of natural water. Any other kind of grain, as also any mixture of artificial liquor, as rose-water, would make the matter null, or at least uncertain, and gravely illicit.

Unleavened and leavened bread are both valid; but the former is permitted only in the Latin Church and the latter in the Greek Church, so that a priest of the Latin Church who would consecrate with leavened bread, and a Greek priest who would consecrate with unleavened bread, would both consecrate validly, but would commit a mortal sin. The common and more probable opinion is that a priest of the Latin Church could not consecrate with leavened bread even in a case of necessity when he wished to administer holy Viaticum.

It is a precept in the Latin Church that the Host that is to be consecrated should be of a circular form; but this is not the case in the Greek Church.

The Host that is consecrated for Mass should be larger than those that are distributed to the faithful; yet one may celebrate Mass with a small Host for want of another, provided no scandal be thereby given; one would even be obliged to do so in a case of necessity; for example, in order to administer the Viaticum.

The priest should communicate with the Host consecrated in the Mass that he celebrates; he would do wrong, when he renews the sacred Host for Exposition

to use the old Host to communicate at Mass, and to replace it by the Host that he has just consecrated at his Mass.

2. The Wine.

"Si vinum sit factum penitus acetum, vel penitus putridum vel de uvis acerbis seu non maturis expressum, vel ei admixtum tantum aquae, ut vinum sit corruptum, non conficitur Sacramentum.

‘‘Si vinum coeperit acescere vel corrumpi, vel fuerit aliquantum acre, vel mustum de uvis tunc expressum, vel non fuerit admixta aqua, vel fuerit admixta aqua rosacea seu alterius distillationis, conficitur Sacramentum ; sed conficiens graviter peccat.

"Si celebrans, ante consecrationem Sanguinis, quamvis post consecrationem Corporis, advertat, aut vinum, aut aquam, aut utrumque, non esse in calice, debet statim apponere vinum cum aqua, et facta oblatione, ut supra, consecrare, incipiendo ab illis verbis—*Simili modo,* etc.

"Si, post verba Consecrationis, advertat vinum non fuisse positum, sed aquam; deposita aqua in aliquod vas, iterum vinum cum aqua ponat in calice, et consecret, resumendo a verbis prædictis—*Simili modo,* etc.

" Si hoc advertat post sumptionem Corporis, vel hujusmodi aquæ, apponat aliam hostiam iterum consecrandam, et vinum cum aqua in calice, offerat utrumque; et consecret, et sumat, quamvis non sit jejunus; vel, si Missa celebretur in loco publico, ubi plures adsint, ad evitandum scandalum, poterit apponere vinum cum aqua, et, facta oblatione ut supra, consecrare, ac statim sumere, et prosequi cetera.

"Si quis percipiat, ante Consecrationem, vel post Consecrationem, totum vinum esse acetum, vel alias corruptum, idem servetur quod supra, ac si deprehenderet non esse positum vinum, vel solam aquam fuisse appositam in calice.

" Si autem celebrans, ante consecrationem calicis, advertat non fuisse appositam aquam, statim ponat eam, et proferat verba Consecrationis. Si id advertat post consecrationem calicis, nullo modo apponat ; quia non est de necessitate Sacramenti.

“ Si Materia quae esset apponenda, ratione defectus vel panis, vel vini, non posset ullo modo haberi, si id sit ante consecra-

tionem Corporis, ulterius procedi non debet; si post consecrationem Corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera jam consecrata, tunc, si nullo modo haberi possit, procedendum erit in Missa absolvenda, ita tamen ut praetermittantur verba et signa quæ perlinent ad speciem deficientem; quod si, expectando aliquamdiu, haberi possit, expectandum erit, ne Sacrificium remaneat imperfectum."—(*De Defect.* tit. IV.)

The wine proper for consecration must be natural wine produced from the grape *{vinum devite).'* Its color is immaterial.

The consecration would be null if one were to use sour grapes or vinegar, or wine adulterated by some mixture.

The must and the wine that begin to grow sour or to spoil would furnish valid but gravely illicit matter; and the sin would be still more grave if one were to use a doubtful matter. However, in case of necessity, one may use wine that is a little sour.

It is not permitted to consecrate frozen wine; nevertheless^ if one has done so, the consecration would still have to be regarded as valid.

There is an obligation, under pain of grievous sin, to put a little water into the wine, as is prescribed by the Rubric; but if one has omitted to do so, the consecration would nevertheless be valid.

In case one of the two species happens to be wanting, the other being consecrated, if it should be very difficult to procure what is needed, and considerable agitation would arise among the people, the Mass should be finished as the Rubric indicates; for the natural law obliging us to avoid giving scandal prevails over the positive divine law which ordains that the sacrifice should be completed.[3]

3. The Sacramental Form.

" Defectus ex parte forma? possunt contingere, si aliquid desit ex iis, quæ ad integritatem verborum ?n ipsa Consecratione re-

[1] *De Defect,* tit. II. [2] *TJieotog. mor.* 1. 6, n. 306.

quiruntur. Verba autem Consecrationis, quæ sunt forma hujus Sacramenti, sunt liæc: *Hoc est enim Corpus meum,* et *Hic est enim calix Sanguinis mei, novi et ceterni testamenti: mysterium fidei; qui pro vobis et pro multis effundetur in remissionem peccatorum.* Si quis autem aliquid diminueret vel immutaret de forma consecrationis Corporis et Sanguinis, et in ipsa verborum immutatione verba idem non significarent, non conficeret Sacramentum. Si vero aliquid adderet, quod significationem non mutaret, conficeret quidem, sed gravissime peccaret.

"Si celebrans non recordetur se dixisse ea quæ in Consecratione communiter dicuntur, non debet propterca turbari. Si tamen certo ei constet, se omisisse aliquid eorum quæ sunt de necessitate Sacramenti, id est, formam Consecrationis, seu partem, resumat ipsam formam, et cetera prosequatur per ordinem. Si vero valde probabiliter dubitet se aliquid essentiale omisisse, iteret formam saltem sub tacita conditione. Si autem non sunt de necessitate Sacramenti, non resumat, sed procedat ulterius."—(Zte *Defect.,* tit. V.)

One should pronounce each form of the consecration *simul recitative ct significative',* that is to say, by reciting the words of Jesus Christ, and by applying their meaning to the matter that is present. It must be observed that, if one is voluntarily distracted at the moment of consecration, one would commit a grievous sin.[1]

VI.

The Disposition of the Celebrant.

1. The Intention.[2]

"Si quis non intendit conficere, sed delusoric aliquid agere; item si aliquæ hostiæ ex oblivione remaneant in altari, vel aliqua pars vini, vel aliqua hostia lateat, cum non intendat consecrare nisi quas videt; item si quis habeat coram se undecim hostias, et intendat consecrare solum decem, non determinans quas decem intendit: in his casibus non consecrat, quia requiritur intentio. Secus si, putans quidem esse decem, tamen omnes

[1] Mention has been made above, page 157, what properly constitutos the form of consecration.

[2] *Theol. mor.* l. 6, n. 251, 215, ct.scq.—*Homo Apost.* tr. 15, n. 18.

voluit consecrare quas coram se habebat: nam tunc omnes erunt consecratæ : atque ideo quilibet Sacerdos talem semper intentionem habere deberet, scilicet, consecrandi eas omnes quas ante se ad consecrandum positas habet.

" Si Sacerdos, putans se tenere unam hostiam, post Consecrationem invenerit fuisse duas simul junctas, in sumptione sumat simul utramque. Quod si deprehendat post sumptionem Corporis et Sanguinis, aut etiam post ablutionem, reliquias aliquas relictas consecratas, eas sumat, sive parvæ sint, sive magnae, quia ad idem sacrificium spectant.

" Si vero relicta sit Hostia integra consecrata,| eam in tabernaculo cum aliis reponat; si hoc fieri nequit, sequenti Sacerdoti ibi celebraturo, in altari supra corporale decenter opertam, sumendam una cum altera, quam est consecraturus, relinquat: vel, si neutrum horum fieri possit, in ipso calice, seu patena decenter conservet, quousque vel in tabernaculo reponatur, vel ab altero sumatur ; quod si non habeat quomodo honeste conservetur, potest eam ipsemet sumere.

"Si intentio non sit actualis in ipsa Consecratione propter evagationem mentis, sed virtualis, cum accedens ad altare intendat facere quod facit Ecclesia, conficitur Sacramentum, etsi curare debeat Sacerdos, ut etiam actualem intentionem adhibeat."—{*De Defect.*, tit. VIL)

In regard to the fragments of the sacred Host or of the precious blood which the celebrant finds after the ablution, he may consume them even after he has re-entered the sacristy, provided he is still vested; but he should not do so if the fragments belong to another sacrifice, provided there be no danger of irreverence. If the celebrant has already taken off his vestments when he discovers similar fragments, he should put them into the tabernacle, or reserve them for another priest who is to celebrate on the same day; and if this cannot be done, he should consume them himself.

| There is question here of a Host that one discovers after having taken the ablution; otherwise, while still fasting, if one cannot put it into the tabernacle, one may consume it immediately, instead of reserving it for another priest.

As for the Hosts found outside of the corporal, in a doubt whether they are consecrated, one should consume them after the ablution of the chalice, or, better, with the ablution.

2. The Disposition of the Soul.[1]

"Si quis suspensus, excommunicatus, degradatus, irregularis, vel alias canonice impeditus celebret, conficit quidem Sacramentum, sed gravissime peccat, tam propter Communionem, quam indigne sumit, quam propter executionem Ordinum, quæ sibi erat interdicta.

"Si quis habens copiam confessoris celebret in peccato mortali, graviter peccat.

" Si quis autem in casu necessitatis non habens copiam confessoris, in peccato mortali absque contritione celebret, graviter peccat. Secus si conteratur, debet tamen, cum primum poterit, confiteri.

" Si in ipsa celebratione Missæ, Sacerdos recordetur se esse in peccato mortali, conteratur cum proposito confitendi, et satisfaciendi.

"Si recordetur se esse excommunicatum vel suspensum, aut locum esse interdictum, similiter conteratur cum proposito petendi absolutionem. Ante Consecrationem autem, in supradictis casibus si non timetur scandalum, debet Missam incoeptam deserere."—*(De Defect,,* tit. VIII.)

When, while celebrating, a priest remembers a mortal sin, if after consecration, he should continue; but if before consecration, and especially before the Canon, he should interrupt the Mass in order to confess, provided he can do so without dishonor. If in this last case the means of confessing were wanting, it is more probable that the priest would be obliged to leave the altar without finishing the Mass. This is more probable, but not certain; for it is not certain that the Rubric, by the word *Debet,* imposes a grave precept. Besides, it may be remarked, with reason, that it is hardly possible in a similar case to avoid dishonor.

[1] *Theol. mor.* l. 6, ll. 262, 266, et seq.

The Disposition of the Celebrant.

We read in the Council of Trent: Si, *necessitate urgente, Sacerdos {sibi conscius mortalis peccati}, absque prævia confessione celebraverit, quamprimum confiteatur}* And Alexander VII. has condemned the two following propositions: *Mandatum Tridentini, factum Sacerdoti sacrificanti ex necessitate cum. peccato mortali, confitendi quamprimum, est consilium, non preeeeptum. Illa particula* quamprimum *inteli'igitur, cum Sacerdos suo tempore confitebitur.*[1] It is therefore a formal obligation, and, according to the opinion of theologians, it should be fulfilled within three days. Such is the best interpretation of the word *quamprimum}* It is understood that an accidental cause, day, may besides render this obligation more pressing.

3. The Disposition of the Body.[4]

"Si quis non est jejunus post mediam noctem, etiam post sumptionem solius aquæ, vel alterius potus, aut cibi, per modum etiam medicinæ, et in quantacumque parva quantitate, non potest communicare nec celebrare.

"Si autem ante mediam noctem cibum aut potum sumpserit, etiamsi postmodum non dormierit nec sit digestus, non peccat; sed ob perturbationem mentis, ex qua devotio tollitur, consulitur aliquando abstinendum.

"Si reliquiæ cibi remanentes in ore transglutiantur, non impediunt communionem, cum non transglutiantur per modum cibi, sed per modum salivae. Idem dicendum, si lavando os, deglutiatur stilla aquæ præter intentionem.

"Si plures Missas in una dic celebret, ut in Nativitate Domini in unaquaque Missa abluat digitos in aliquo vase mundo, et in ultima tantum percipiat purificationem.

"Si præcesserit pollutio nocturna, quæ causata fuerit ex præcedenti cogitatione quæ sit peccatum mortale, vel evenerit propter nimiam crapulam, abstinendum est a communione et celebra-

1 XIII. cap. VII. ' *Prop.* 3S et 39.

3 The Rubric cited above, instead of *Quamprimum*, says: *Cum primum poterit.* This means the same.

4 *Theol. mor.* l. 6, n. 278 el seq.

done, nisi aliud Confessario videatur. Si dubium est an in praecedenti cogitatione fuerit peccatum mortale, consulitur abstinendum, extra tamen casum necessitatis. Si autem certum est non fuisse in illa cogitatione peccatum mortale, vel nullam fuisse cogitationem, sed evenisse ex naturali causa, aut ex diabolica illusione, potest communicare et celebrare; nisi ex illa corporis commotione tanta evenerit perturbatio mentis, ut abstinendum videatur."—*{De Defect,* tit. IX.)

Although the precept of the Eucharistic fast is only an Ecclesiastical law, it admits of no lightness of matter; but, to violate it, three conditions are required: (i) that what we take be taken from without; (2) that we take it by way of eating or drinking; (3) that it be nourishment or drink.

When one swallows remnants of food taken the evening before and retained in the mouth,—if one does so, not inadvertently but designedly, the very probable opinion is that that is sufficient to break the fast. It is therefore prudent, when one feels such remnants coming upon the tongue, to reject it rather than to swallow it.[1]

The drops of water that remain mixed with saliva after one has washed one's mouth,—if one swallows them designedly, also break the fast; such is the common opinion given about this matter.

The fast would be broken if one puts a piece of sugar into one's mouth before midnight and swallows it afterwards: if one swallows water, even involuntarily, having fallen, for instance, into the river; also if it is blood that one sucks from a wounded finger; but not if the blood came from the gums.

One does not break the fast if accidentally one swallows while breathing grains of tobacco taken into the

[1] We here see that the author gives only a counsel. The opposite opinion not being improbable, and the Rubric itself not making any distinction, we should not, if the case occurs, be too scrupulous in this respect.

nose, or dust or rain or snow-flakes, even a gnat. One may not say as much of tobacco juice; but all agree that it is unbecoming to chew tobacco before Mass. It would be a venial sin to do so without a reason.

Finally, the fast is not broken if one swallows things that cannot be digested, such as hair, metal, glass, silk, wool, etc.; but this is not the case in regard to paper, straw, flax, wax, and other things that the stomach can decompose by drawing nourishment from them.

If one remembers after consecration that one is not fasting, one should finish the Mass; if before consecration, and, above all, beforq the Canon, one should leave the altar unless this could not be done without scandal; for in this case one should continue the Mass that is begun.'

VII.

Accidents.2

i. Profanation of the Church, and Imminent Dangers.3

" Si Sacerdote celebrante, violetur Ecclesia ante Canoneni, dimittatur Missa; si post Canoncm, non dimittatur. Si timeatur incursus hostium, vel alluvionis, vel ruina loci ubi celebratur, ante Consecrationem dimittatur Missa; post Consecrationem vero, Sacerdos accelerare poterit Sumptionem Sacramenti, omissis omnibus aliis."

The church is profaned or polluted in the following cases: 1. Voluntary homicide that is criminal or injurious to the holy place; 2. Suicide that is also voluntary and criminal; 3. Λ wound that causes considerable

1 To interior purity should be joined exterior decorum—propriety, order, and modesty. If these qualities are requisite in a priest in every place and at all times, they are much more required when he ascends the altar.

2 Mention has already been made, in the preceding pages, of the various accidents that may occur during Mass; we here make a summary of other accidents by following the Rubric.—(/?<· *Defect.* tit. X.)

3 *Theol. mor.* l. 6, n. 352, 361, ct seq.

effusion of blood and that cannot be excused from mortal sin. The crime must have been committed in the interior of the church, and must be known to the public. One may say Mass in a profaned church when it is necessary; for example, if there is no other church where the people can hear Mass.

It is never permitted to mutilate intentionally the holy Sacrifice even for the purpose of avoiding death; but one may sometimes do so accidentally and indirectly; as, when one is surprised by a conflagration, or by an invasion, or by some other extreme peril. In this case the priest may at once consume the consecrated Host, or carry it away with him, without consecrating the chalice; for then he does not mutilate the Sacrifice, but he is dispensed from finishing it.[1]

2. Illness with which the Celebrant may be Seized.

"Si Sacerdos, ante Consecrationem, graviter infirmetur, vel in syncopen inciderit, aut moriatur, praetermittitur Missa; si post consecrationem Corporis tantum, ante Consecrationem Sanguinis, vel utroque consecrato id accidit, Missa per alium Sacerdotem expleatur ab eo loco ubi ille desiit, et in casu necessitatis etiam per non jejunum. Si autem non obierit, sed fuerit infirmus, adeo tamen ut possit communicare, et non adsit alia Hostia consecrata, Sacerdos qui Missam supplet, dividat Hostiam, et unam partem præbeat infirmo, aliam ipse sumat. Si autem, semiprolata forma Corporis obiit Sacerdos, quia non est consecratio, non est necesse, ut Missa per alium suppleatur. Si vero obierit semiprolata forma Sanguinis, tunc alter prosequatur Missam, et super eumdem calicem repetat integram formam, ab eo loco, *Simili modo postquam cœnatum est*—vel posset super alium Calicem praeparatum integram formam proferre, et Hostiam primi Sacerdotis, et Sanguinem a se consecratum sumere, ac deinde Calicem relictum semiconsecratum.

" Si quis, extra hujusmodi casus necessitatis, integra Sacramenta non sumpserit gravissime peccat."—*(De Defect,* tit. X.)

[1] We read in the Rubric given at n. 2: *Si quis, extra hujusmodi casus necessitatis, integra Sacramenta non sumpserit gravissime peccat.*

It would be better for the celebrant who happens to become ill after the consecration, to resume and finish the Sacrifice himself, although he is not fasting;[1] but, if he is incapable of doing so, his place must be supplied by another priest, even though no one else could be had than a priest who is excommunicated and irregular.[3]

3. Hurtful Things that may Fall into the Chalice or Touch the Host.

" Si musca, vel aranea, vel aliquid aliud, ceciderit in calicem ante Consecrationem, projiciat vinum in locum decentem, ct aliud ponat in calice, misceat parum aquæ, offerat ut supra, et prosequatur Missam.—Si post Consecrationem ceciderit musca, aut aliquid ejusmodi, et fiat nausea Sacerdoti, extrahat eam, et lavet cum vino; finita Missa comburat, et combustio ac lotio hujusmodi in sacrarium projiciatur; si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum Sanguine.

"Si aliquid venenosum ceciderit in Calicem, vel quod provocaret vomitum, Vinum consecratum reponendum est in alio calice,[3] et aliud vinum cum aqua apponendum denuo consecrandum ; et finita Missa, Sanguis repositus in panno lineo vel stuppa tamdiu servetur, donec species vini fuerint desiccatae, ct tunc stuppa comburatur, et combustio in sacrarium projiciatur.

" Si aliquid venenatum contigerit Hostiam consecratam, tunc alteram consecret, et sumat eo modo quo dictum est, et illa servetur[4] in tabernaculo in loco separato, donec species corrumpantur, et corruptae deinde mittantur in sacrarium."[6]—(*De Defect,* tit. X. 5, 6, et 7.)

1 Many authors think that even in this case it would be sufficient that the sick celebrant could consume the Host and the precious blood and omit the other ceremonies.

2 If one can find no priest to finish the Sacrifice, at least before midday, the consecrated species must be kept to be consumed at the Mass of the following day.

3 *In alio calice,* or in a vessel that is blessed; but if a second chalice can be had, it seems to be preferable to use it for finishing Mass by leaving the consecrated Wine in the first chalice according to the advice of Janssens.

4 *Servetur,* in the tabernacle, but apart.

5 "Quandoque accidit ut. in extersione coporalis, colligatur pulvis

4. The Host that is Broken or has Fallen into the Chalice.

"Si Hostia ante Consecrationem inveniatur fracta, nisi populo evidenter appareat, talis Hostia consecretur; si autem scandalum populo esse possit, alia accipiatur, et offeratur; quod si illius Hostiæ jam erat facta oblatio,eam post ablutionem sumat; quod si ante oblationem Hostia appareat confracta, accipiatur altera integra, si citra scandalum, aut longam inoram fieri poterit.

"Si propter frigus, vel negligentiam, Hostia consecrata dilabatur in Calicem, propterea nihil est reiterandum; sed Sacerdos Missam prosequatur, faciendo cæremonias et signa consueta cum residua parte Hostiæ, quæ non est madefacta Sanguine, si commode potest; si vero tota fuerit madefacta, non extrahat eam, sed omnia dicat omittendo signa, et sumat pariter Corpus et Sanguinem, signans se cum Calice, dicens—*Corpus et Sanguis Domini nostri, etc."—{De Defect,* tit. X. 9, 10.)

5. Precious Blood Frozen or Spilt.

"Si in hieme Sanguis congeletur in calice, involvatur Calix pannis calefactis; si id non proficeret, ponatur in ferventi aqua prope altare, dummodo in Calicem non intret, donec liquefiat.

"Si per negligentiam | aliquid de Sanguine Christi ceciderit, siquidem super terram, seu super tabulam, lingua lambatur, et locus ipse radatur quantum satis est, et abrasio comburatur; cinis vero in sacrarium recondatur. Si vero super lapidem altaris ceciderit, sorbeat Sacerdos stillam, et locus bene abluatur, et ablutio in sacrarium projiciatur. Si super linteum altaris, et ad aliud linteum stilla pervenerit; si usque ad tertium: linteatabaci; circa quod, distinguendum est: si iste pulvis nullum Hostiæ fragmentum contigerit, tunc potest extra corporale projici; si fragmenta contigerit, subdistinguendum: si ab eis certe separari valeat, tunc post Missam in sacrarium projiciatur; si vero ipsis fragmentis sit commixtus, tunc, secluso nauseæ periculo, sumendus videtur cum fragmentis Hostiæ, ipsi adhærentibus, et potius cum purificatione calicis, quam cum Sacro Sanguine: si vero nausea timeatur, super corporale relinquatur. At quid, finita Missa, agendum sit de illo pulvere, de illis fragmentis; an in tabernaculo servanda, ad modum Hostiæ venenatæ; id aliis definiendum relinquo."—(Bouvry.)

| *Per negligentiam,* as usually happens. Against this the Rubric warns us: but we must act in the same way if the thing takes place in consequence of any accident.

mina ter abluantur ubi stilla ceciderit, calice supposito, et aqua ablutionis in sacrarium projiciatur. Quod si in ipso solum corporali, aut si in vestibus ipsis sacerdotalibus ceciderit, debet similiter ablui, et ablutio in sacrarium projici. Si in substrato pedibus panno, vel tapeto, bene abluatur, ut supra.

"At si contingat totum Sanguinem post Consecrationem effundi, si quidem aliquid, vel parum remansit, illud sumatur, et de effuso reliquo Sanguine fiat, ut dictum est. Si vero nihil omnino remansit, ponat iterum vinum et aquam, et consecret ab eo loco,—*Simili modo postquam cœnatum est,* facta prius tamen calicis oblatione, ut supra."—*{De Defect.* tiuX. u, 12, 13.)

6. Vomiting, and the Host that has Fallen.

"Si Sacerdos evomat Eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea fiat; tunc enim Species consecratae caute separentur, et in aliquo loco sacro reponantur, donec corrumpantur, et postea in sacrarium projiciantur. Quod si species non appareant, comburatur vomitus, et cineres in sacrarium mittantur.

"Si Hostia consecrata, vel aliqua ejus particula dilabatur in terram, reverenter accipiatur, et locus ubi cecidit, mundetur, et aliquantulum abradatur, et pulvis seu abrasio hujusmodi in sacrarium immittatur. Si ceciderit extra Corporale in mappam, seu alio quovis modo in aliquod linteum, mappa vel linteum hujusmodi diligenter lavetur, et lotio ipsa in sacrarium effundatur."—*{De Defect,* tit. X. 15.)

If while one is distributing holy Communion Host happens to fall, after having picked it up, one should first cover the place with a clean linen cloth, and wash the place afterwards, as is prescribed by the Rubric, which, however, does not bind one *Sub gravi.* Usually one may even omit to wash the garment or the beard in order not to inconvenience the people. If the Host falls into the bosom of a woman, the priest should not take it from her himself; the woman should take it away with her own hand and replace it in the ciborium.[1]

[1] *Theol. mor.* l. 6, n. 250. According to Benedict XIV. *{De Sacrif. M,* l. 3, c. 20.), the woman that communicates may in this case her-

Appendix.

VIII.

The Place and the Time in which one may celebrate Mass.

1. The Place.*

"Possunt etiam defectus occurrere in ministerio ipso, si aliquid ex requisitis ad illud desit, ut si celebretur in loco non sacro, vel non deputato ab Episcopo."—(*De Defect,* tit. X. 16.)

Generally, it is permitted to celebrate Mass only in churches and chapels that are consecrated or blessed, and that are not«profaned, execrated, or interdicted.

The exceptions to this rule are the following:

1. In a case of necessity, as when the church is destroyed, inundated, threatened with ruin, or too smail for the crowd, one may celebrate Mass in a decent place, in order that the people may not be deprived of the Mass on days of precept. One should, however, in such cases ask the permission of the Ordinary, if this is possible.

2. In the camp, for the army.

3. In the harbor, on the arrival of a ship, for those that cannot go far away.

4. On the vessel at sea, but only by a Papal induit, granted with conditions and with prescribed precautions; namely, that the weather be fair and the sea tranquil; that the vessel be far away from the shore, and that there be at the side of the celebrant a second priest or a deacon who watches over the chalice.

One may say Mass in the churches or chapels of religious Communities, seminaries, colleges, hospitals, public prisons, and, generally, in all the chapels where divine worship is held, with the authorization of the bishop.

A privilege from the Pope is needed to authorize the

self convey the Host to her mouth. We add that it will be proper for her to wash her fingers in a vessel, and to dry them with a purificator.

* *Theol. mor.* l. 6, n. 356 et seq.

celebration of Mass in a domestic oratory. There are, however, cases in which, for a grave and passing cause, the Ordinary may permit the saying of Mass in the house of one of the faithful.

2. The Time.[1]

"Missa privata, post Matutinum et Laudes, quacumque hora ab aurora usque ad meridiem dici potest."—*{Rub. gen.* tit. XV. n. i.)

"Tempus debitum celebrandi, quod est ab aurora usque ad meridiem communiter."—*{De Defect,* tit. X. η. i.)

The aurora is of more or less extent, according to the degree of latitude and the season. Generally, in the United States it varies between one and two hours before the rising of the sun. Without a special privilege, it is not allowed to say Mass *ante auroram* or *post meridiem.* These two points of time, the aurora and mid-day, must be understood not *mathematically* but *morally.* so that it is permitted to finish Mass at the beginning of the aurora and to begin it a little before mid-day. Hence, Mass may be said nearly two hours before sunrise. The privilege is usually granted by the bishops to celebrate Mass/^r *unam horam ante auroram et aliam post meridiem.*

Such is the ordinary rule; but we may go beyond these limits in certain cases of necessity; for example, in order to give the Viaticum to the dying, it is permitted to say Mass at midnight; on account of a journey, we may say it an hour before the aurora or an hour after mid-day. Moreover, the Ordinary, whether a Bishop in his diocese or a Superior in a religious Order, has the faculty of dispensing in this respect in particular cases, for any reasonable cause.

One would commit a grave sin if, without a reason-

[1] *Theol. mor.* l. 6, n. 340 el seq.

able motive, one would celebrate Mass an hour before the aurora or an hour after mid-day.[1]

IX.

Mass when celebrated in Aliena Ecclesia.[2]

Summary.

By an *Aliena Ecclesia* is meant a church of seculars, or regulars, or of nuns who say the Office in choir, either in the diocese of the celebrant or out of it, in which a different Office, or, consequently, a different Mass, from that of a celebrant is prescribed.

A private oratory, or the chapel of nuns who do not celebrate the Office in choir, or the chapel of a seminary, is not an *Aliena Ecclesia;* and consequently the rules given below do not apply to them.

General Principle.—The Mass is conformable to the Office of the Celebrant.

Rules for Mass in Aliena Ecclesia.

I. When the Celebrant's Office is a Duplex, and the Office of the *Aliena Ecclesia* also is Duplex, the Celebrant—

(λ) Should say his own Mass if his color is the same as that of the church;

(/;) Should say the Mass of the church if his color is different.

[1] We must remark that, even during the night preceding Christmas, it is not permitted to say a private Mass before the aurora, nor to give Communion.—(S. R. C., Dec. 7, 1641; Sept. 15, 1668; Sept. iS, 1781).

[2] The Rubrics of the Missal do not give any rules that arc to be followed in this case; nor does our holy author treat the case specially. We have, however, deemed some rules to be indispensable in the present treatise. We copy the summary from the *Irish Ecclesiastical Record* (August, 1888), which translated it from the *Ephemerides Idturgica* (No 4. p. 245, April, 1S88, Romæ).

II. When the Celebrant's Office is a Duplex, and that of the *Aliena Ecclesia* a Semiduplex or Simplex, the Celebrant should say his own Mass, no matter whether his color is the same as that of the church or not.

III. When the Celebrant's Office is a Semiduplex or Simplex, and the Office of the church a Duplex, the Celebrant—

(a) Will say his own Mass if his color is the same as that of the church;

(b) But the Mass of the church if the color is different.

IV. When the Celebrant's Office is a Semiduplex or Simplex, that of the church a Semiduplex or Simplex, the celebrant will say his own Mass, or Requiem Mass, or Votive Mass, as he would in his own church

Notanda.

In the following cases the Mass of the *Aliena Ecclesia* must always be said. Hence the foregoing Rules do not apply to them:

1. When the *Aliena Ecclesia* is celebrating a Feast *cum solemnitate et concursu populi.*

2. When the Celebrant says the Parochial Mass, as substitute for the Parish Priest, or the Community Mass in a convent of nuns bound to the choral recitation of the Office.

3. When he celebrates a High Mass or Missa Cantata.

4. When the Celebrant's Office is of a *Beatus* not included in the calendar of the *Aliena Ecclesia.*

5. When he celebrates in the church of Regulars who have the privilege permitting all priests celebrating there to conform to their calendar.

X.

The Server of Mass.[1]

"Sacerdos .... accedit ad altare, ministro cum Missali et aliis ad celebrandum necessariis (nisi ante fuerint praeparata) præcedente, superpelliceo induto.—(*Ibid. celebr.* tit. II. n. 1.)

"Defectus . . . . , si non adsit clericus vel alius deserviens in Missa, vel adsit qui deservire non debet, ut mulier."—(*De Defect,* tit. X. η. i.)

It is certain that, without a special faculty usually granted by the bishops of this country, the priest would commit a mortal sin if he celebrated Mass without a server. However, it is permitted to do so in the case of necessity in order to administer the Viaticum; and then the priest himself serves. Many authors admit the same exception in order that the people may hear Mass on a day of precept.

When the Mass has begun, and especially after the Offertory, if the server absents himself and delays to come back, it is probable that the celebrant may continue without him.

It is also probable that the celebrant should not be scrupulous if the server pronounces the words badly, nor, in wishing to correct his faults, should he trouble himself or his assistants; however, he should supply what the server omits. There need be no such great necessity to say Mass with a server who cannot answer, as to say Mass without a server.

It would be a mortal sin to admit a woman to serve Mass; in a case of necessity, it would be better to celebrate without a server. When necessary, however, a woman, especially if she is a religious, may from her place answer the celebrant, but she cannot approach the altar to offer the cruets, etc.

[1] *Theol, mor.* l. 6, n. 3S2, 391, et 392.

It is proper, according to the Rubric, that the functions of the server be performed by a cleric, or one that has received at least the tonsure and wears the clerical dress; but a layman can supply his place. However, it is not permitted to the latter to touch the sacred vessels, nor the corporal, under pain of venial sin, unless there is a reasonable motive and it can be done with respect and without scandal. A cleric who has received the tonsure may touch the sacred vessels; and the same privilege is also granted to the religious of both sexes when they exercise the duties of sacristan.

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OR THE ABUSES TO WHICH IT GIVES RISE.[1]

Reply to an anonymous Rook entitled " Dissertation on the Honorarium of Masses."

Recently, during the year 1768, there was republished at Naples an anonymous book entitled " Dissertation on the Honorarium of Masses."[2] The entire aim of the author is to exhibit the great disorders, the sins of simony, the sacrileges, and the scandals that arise from the custom of priests receiving *honoraria,* or stipends, from the faithful, with the obligation of applying Masses specially to the intention of the givers.

I. Ancient Custom of Public Masses with Offerings, and Origin of Paid Masses.

It is certain that, during the first ages of the Church, there was nothing to fear from the abuses that were subsequently introduced with the custom of *honoraria;* for at that time a single priest, either the bishop or another, celebrated the Mass, during which all the faithful brought their offerings of bread and wine, with other

[1] St. Alphonsus published this treatise in a volume, of which it formed the third part; the first part was composed of the treatise " The Ceremonies of the Mass," as may be seen in the preceding pages and the second of exercises on the Passion for preparation and thanksgiving, preceded by an introduction on the *respect* with which one should celebrate Mass, as we sec at the end of this volume. See Tannoia and Villecourt, l. 3, ch. 42. We add a few useful notes.—Ed.

[2] This is evidently an Italian translation of the work published in France in 174S, under the same title, and also without the name of the author. We have before us the second edition, which appeared in 1757. Feller ascribes it to Dorn Guiard, a Benedictine of the Congregation of St. Maurus.

eatables.[1] Afterwards they also began to offer money. These offerings were put into little boxes and then presented; after this the minister of the celebrant—namely, the deacon in the Greek Church and the subdeacon in the Latin Church—made known to him the persons who had offered the gifts, that he might name them at the altar, or that he might recommend their wants to God. The Lord, according to his divine will and according to the disposition of these persons, dispensed to them his graces by virtue of the holy Sacrifice, each one participating in it as much as he was able conformably to his merit and to the divine judgments.

But, about the eighth century there began to be introduced the "manual" or "paid" Masses, as our author calls them; that is to say, it was agreed that the priest, by receiving a certain remuneration, pledged himself that he would apply the medium or special[2] fruit of such a Mass to the profit or according to the intention of him who paid the money.

This new custom, little by little, supplanted the custom of making offerings. The usage of saying Mass specially for those that gave a contribution being always

[1] Wax, oil, flour, etc., were also offered, all that was necessary for the exercise of worship and for the subsistence of its ministers, as well as for the relief of the poor.

[2] "Distinguitur (fructus Missæ) in generalem, specialem, et specialissimum: fructus *generalis* obtingit omnibus fidelibus vivis et defunctis; *specialis,* ab aliis dictus *medius* vel *ministerialis,* obtingit tam eis pro quibus applicatur, quam assistentibus et concurrentibus ministrando paramenta, luminaria, hostias, etc.; *specialissimus* demum obtingit soli Sacerdoti." *{Theol. mor.* l. 6, n. 312.) Cardinal Gousset thus distinguishes these same fruits of the holy Sacrifice: "The *general* fruit, which is common to all the faithful, to the living, and to the dead detained in purgatory; the *special* fruit, which is for all those that attend or take some part in the celebration of the Mass; the *rery special* fruit, which is particularly for those to whose intention the Mass is said; finally, the *personal* fruit for the priest who says the Mass,"—(/λ *ΓEuch.* n. 279.)

on the increase, it happened that in the twelfth century the making of offerings entirely ceased, since it was no longer the custom of celebrating those Masses the fruit of which might be applied in common.[1]

2. Abuses Occasioned by the Admission of Honoraria, and the Means Employed to Remedy Them.

It cannot be denied that this change gave rise to different abuses, either on the part of the priests or on the part of those that gave contributions for Masses. Some priests, prompted by cupidity, endeavored to gain from this as much as they could. Some of them were seen to say Mass several times a day, not out of devotion, not through necessity, but only through avarice. Others obliged their penitents and the sick whom they assisted to give them or to bequeath them contributions for Masses. There were some who, as Cardinal Bona[2] relates, went so far as to exact several contributions for the same Mass. They then said before the Offertory several Introits, several prayers, as many Epistles and Gospels, etc.; this was called a two-faced, a three-faced Mass—*Missa bifaciata, trifaciata?* The divine Sacrifice was thus made a shameful traffic; as the Council of Toledo calls it: "Super hoc, ac si vellent vendere rem profanam, impudenter mercantur."[3]

This evil was the cause of much solicitude to the Church, either in order to hinder the avarice of priests and seculars or in order to discharge the intention of those that gave the *honoraria.* Hence the Holy See, always watching with zeal and prudence over the extirpation of the abuses that crept into sacred things, did not cease to find out means to do away with those

1 See what is said about this further on, at n. 6.

2 *De Rebus lit.* l. i, c. 15.

" Alia nequitia: Sacerdotes, in eadem Missa, tot hostias consecrabant, quot erant eleemosynam offerentes."—*{Theol. nior.* l. 6, n. 316.)

4 *Anno* 1324, cap. 6.

abuses which, in consequence of false opinions held by certain minds, had insinuated themselves into this matter of paid Masses.

Under Pope Urban VIII., from 1623 to 1644, the Congregation of the Council enacted, by several decrees, that the priest who has received from anyone a contribution to celebrate Mass is obliged to apply the Mass to this person, even though the contribution would be less than the tax established in the diocese. Moreover, it was ordained that the priest who receives from several persons various small sums to say Masses is obliged to celebrate as many of them as the times the established tax is contained in the sum total. It was also prescribed that he who receives a large contribution is obliged to give it entirely to the celebrant, without retaining any part of it, even when the celebrant is satisfied with what is remitted to him;[1] and this was confirmed by Benedict XIV., in his Bull *Quanta cura,* in which he imposed excommunication upon laymen, and suspension upon ecclesiastics, who would retain a part of the contribution given.

In the decrees of Pope Urban VIII., it was also enacted that the administrators of churches cannot retain any part of the contributions for Masses in order to cover the expenses of the celebration, unless the churches, being quite poor, had not the means to provide for these expenses.'[2] Furthermore, the Congregation of the Council decreed, July 6, 1726. that the arch-priests are not obliged to furnish the wine, the candles, and the hosts to the ecclesiastics that say Mass in their churches, even though the latter must celebrate Mass there so as to fulfil the duties of chaplains. It is also decided at the same time that, in regard to adventitious[3] Masses,

1 *Benedict* XIV.» *Instit.* 56, n. 6.
2 *Ibid.* n. 12.
3 *Ibid.* n. 13.

the Rectors are not obliged to furnish these articles except to those priests that come to celebrate in their churches with their consent.[1]

Under Pope Alexander VIT., December 13, 1659, the Sacred Congregation forbade the receiving for one Mass of two contributions, one of which for the application of the satisfactory fruit, and the other for the impetratory fruit. The same Pope, September 7, 1665, through the Congregation of the Holy Office, condemned among others this proposition: " Duplicatum stipendium potest Sacerdos pro eadem Missa licite accipere, applicando petenti partem etiam specialissimam fructus ipsimet celebranti correspondentem." Also the following: " Non est contra justitiam, pro pluribus sacrificiis stipendium accipere, et sacrificium unum offerre; neque etiam est contra fidelitatem, etiamsi promittam, juramento promissione etiam firmata, danti stipendium, quod pro nullo alio offeram."

Under Pope Innocent XL, from 1676 to 1689, the Sacred Congregation forbade chaplains to celebrate Mass on the days of a permitted vacancy, for others than the founders. Besides, the chaplains that are obliged to celebrate Mass without having the obligation of satisfying through themselves, received the prohibition of abstaining at times from celebrating and of not satisfying their obligation.

As the Council of Trent[*] forbids the receiving of anything for the first Mass of a newly ordained priest, the question has been discussed whether it is permitted him

[1] *Alissas adventitias.*—"Nemo ignorat *perpetuas* alias, alias vero *adventitias,* Missas nuncupari: primæ quidem quotidie, vel certis quibusdam diebus, ratione beneficii, aut fundatoris instituto, vel testatoris voluntate, celebrantur; adventitiæ vocantur, pro quibus stipendium a fidelibus traditur, ita tamen ut nullus fundus nullumque onus in futurum tempus constituatur" *(Benedict* XIV., *Instit.* 56, n. 10.) We also distinguish *founded* Masses from those Masses that are called *manual.*

[*] *Sess.* XXII., *Uccr. de observ.*

to receive some offering during this Mass. Gregory XIII., in 1573: "Audita relatione Congregationis Concilii, decrevit licere se vertere in medio altaris ad populum, et accipere oblationes, non autem circumire ecclesiam."

By the decrees of Urban VIII., it is also established that, when a testator has arranged to have a certain number of Masses without determining the contribution forthem "esseab Episcopo præscribendam eleemosynam congruam, quæ respondeat oneribus Missarum celebrandarum, secundum morem civitatis vel provinciæ."

The wish was expressed of forbidding laymen to give for the Mass a contribution above the tax fixed by the bishop, and priests to receive it, even when it is offered spontaneously. Hence a doubt arose, which was thus formulated: "An possit Episcopus prohibere sub pœna censurarum laicis, ne pinguius stipendium taxa solvant Sacerdotibus, tam sæcularibus quam regularibus, Missam celebrantibus, et quod iidem Sacerdotes illud acceptare non possint, etiam a sponte dantibus?" The Congregation of the Council answered, January 16, 1649: "Prohiberi non posse."—The following question was then asked: "An Episcopus statuere possit eleemosynam manualem unius integri julii[2] pro qualibet Missa, imponendo poenam celebrantibus pro minori quantitate?" To this the answer was given: "Affirmative quoad eleemosynam manualem."[2]

It was, moreover, asked whether he that received a contribution only to celebrate Mass can receive a second contribution to apply the fruit of it. Passerinus holds the affirmative opinion, and it is also the opinion of the author of the "Instructions for New Confessors," printed at Rome. Resting on this opinion Gavantus cites the following resolution of the Congregation of the

[2] *Giulio,* a Roman coin, worth about thirty centimes.

[*] *Benedict* XIV., *Instit.* 56, n. 11.

Council, dated July 13, 1630: "Quando, in fundatione beneficii seu capellæ, expresse cautum est non teneri celebrantem ad applicationem Sacrificii, eo casu poterit celebrans accipere novum stipendium." [1] Nevertheless, Father Diana says that the Sacred Congregation, in the supposed case, has always judged that it is never permitted to priests to receive a double contribution; and in favor of this opinion another answer of the same authority is produced. This was the question: "An Sacerdotes qui nulla alia obligatione in confraternitatibus vel monasteriis monialium celebrant, quam pro ornatu ecclesiæ, vel ut confratres vel moniales satisfaciant praecepto audiendi Missam, possint, ultra stipendium quod recipiunt a confraternitate vel monialibus, aliud recipere?" To this the Congregation of the Council gave answer, July 9 and February 6, 1627: "Non posse."

Cardinal Lambertini (Benedict XIV.) says, on this subject: "Attamen experientia compertum habemus, in errorem non semel eos adduci, qui Sacrarum Congregationum sententias usurpant; eos pariter plane novimus, qui in hoc negotio periti satis existimari debent. Quamobrem, cum tot annis, quibus Congregationis Concilii secretarium egimus, nulla usquam nobis occurrerit sententia ex iis quæ ab utraque parte feruntur, ut pateat an Sacerdoti, ad celebrandum unice addicto, liceat duplex stipendium percipere, pro celebratione atque applicatione, hanc quæstionem non diremptam relinquemus, donec magis tuta monumenta deprehendantur." Then he adds: "Neque enim res ita facilis ad judicandum videri potest; nam, pro Sacrificii applicatione obtinenda, satis est ut ipsius celebratio indicatur. Si quis autem se applicationis onere prorsus immunem esse contendat, apertissime docere debet, a pio testatore Missæ celebrationem unice requiri, ct Sacerdotis arbitrio permitti ut fructum Sacrificii, cui libuerit attri-

[1] *Merati,* P. 3, tit, 12, n. 5.

buat." lie moreover says that this is conformable to the decision rendered March 18, 1668, by the Congregation, which he assures us has always followed the same opinion in like cases; namely, a chaplaincy has been founded by testament with the charge of celebrating Mass without any declaration in whose favor the Mass was to be applied. Having been consulted as to what was to be done, the Congregation answered: " Applicandum esse Sacrificium pro anima testatoris."

Among the abuses that had to be remedied, the greatest that ever prevailed (would to God it did not existât the present day!) was the habit that certain priests had of accumulating Mass stipends without ever saying the Masses. Hence, by the decrees of Urban VIII. it was forbidden to receive new stipends before having discharged those that had been received before. Afterwards, by an interpretation of this decree it was permitted to receive new stipends "dummodo infra modicum tempus posset omnibus satisfieri;" and, finally, July 17, 1655, the Congregation of the Council added this other explanation: " Modicum tempus intelligi infra mensem." [*]

3. Various Means devised to abolish the Honorarium, and the Remedy proposed by the Anonymous Author.

Such are the measures adopted to correct the abuses that have arisen on account of the admission of *hono-*

[*] *Benedict* XIV., *Instit.* 56, n. 14.

In Missis autem pro defunctis, dilationem unius mensis merito gravem reputant Salmanlicenses," etc. (*Theol. mor.* l. 6, n. 371). If, however, the person who requests a Mass, either for the living or for the dead, consents to a delay, the Mass may be deferred.

We read, in the diocesan statutes of St. Alphonsus: " We recall to mind the grave obligation resting on all the priests not to defer the discharge of the promised Masses beyond two months if these are Masses for the living, nor beyond one month if they are Masses for the dead; so that, in order to be excused from a grave fault, they should be discharged within the time here indicated."—(*Γακηοία,* l. iii. 22, *iVolif.* 4.)

raria; but this did not satisfy the zeal of our anonymous author, and he set to work to find out other means.

He at first exposes the project of Peter Cantor,[1] according to whom we should diminish the number of churches and priests so that there would be in every place only the absolutely necessary number of priests. But I do not know how this could be consistent with piety.

He then gives the idea of John Gerson, who wished that all the priests should live by following some profession or honest trade, like St. Paul, without exacting any contribution for the Masses that they celebrate. Our anonymous author does not himself approve of this means. This is what he says: "It seems to me that this way is not very practicable; for, after all, all the priests have not the science and the lights, much less the zeal, of St. Paul; all cannot at the same time gain a living by the work of their hands and discharge the duties of an office that demands their whole attention. Application, study, and prayer are absolutely necessary for this formidable employment; whoever desires to fulfil its duties as he should will have no time to spare. All traffic is forbidden to ecclesiastics by the holy Canons; St. Paul prohibited secular occupations as opposed to the recollection, the gravity, and the sanctity of their state: 'Nemo, militans Deo, implicat se negotiis saecularibus, ut ei placeat, cui se probavit.'"[2] Distraction and dissipation are obstacles to study and to prayer, both public and private. Add to all this the want of the means to perfect themselves and to be successful, the difficulty of finding a market for the work that they have done, and, finally, the little profit that they would make thereby. If the artisans of a village, and sometimes even those of cities, find it very difficult to derive from their work a simple and frugal living, what can be gained by a vicar or a country curate with his lathe, his brush, his spade, and the other tools of his trade? It is

[1] *Verb. abbr.* c. 29. [2] *Tim.* ii. 4.

therefore impossible for a man occupied with the care of instructing himself and of instructing others to contribute by his work to his own support. At most, this could be done by certain priests who are isolated and without occupation, or certain religious excluded from the discharge of priestly functions and but little engaged in study."

Our author also indicates other different means devised by others, but even they do not satisfy him. He therefore arrives at this· conclusion, that, in order to put an end to so many disorders, sacrileges, and abuses, the true and only means is to abolish "manual," or paid, Masses, as they call them. Consequently he offers the advice to resume the custom of olden times, when the bishop or one of the priests said Mass, and those that were present made their offerings, which served for the support of the priests, the churches, and the poor.

4. Examination of the Author's Views; First, as to Private Masses.

We have now to examine whether the means proposed by the author would be useful or hurtful to the welfare of the faithful.

It is certain that private Masses are permitted, whatever may be said by the innovators of the sixteenth century who reject them according to their principle, namely, that in Mass not a true sacrifice is offered, because, according to them, it was instituted only in order that the faithful might receive Communion in the common Mass. Hence, they conclude that all the private Masses have been introduced only for their own private gains. But this subject has been treated against them at length by very grave authors, such as Cochleus, Cardinal Bellarmine/ Estius,9 Cardinal Bona,3 Sylvius/ and Father Berti.6

1 *De Euch.* l. 6, c. 9.
3 *De Debus lit.* 1, c. 14. 4 *In* p. 3, q. 83, a. 5.
s *De Theol. Dis.* l. 33, c. 21.

And, in fact, nothing authorizes any one to say that private Masses are unlawful; for there was never a law of the Church ordaining that Mass should be celebrated only in public. On the contrary, ecclesiastical history shows us that many saints, even in the first ages, had the custom of celebrating private Masses. The Acts of Pope St. Marcellus inform us that he celebrated Mass in the house of St. Lucina. St. Gregory of Nazianzen[1] relates that St. Gregory, Bishop of Nazianzen, and his father privately celebrated Mass in his room. St. Ambrose also said Mass in a house in Rome, beyond the Tiber, as is related by Paulinus of Milan.[2] Uranius[3] attests that St. Paulinus of Nola celebrated Mass, a few hours before his death, on an altar prepared before his bed. Philostorgius[4] relates that St. Lucian, martyr, covered with wounds, and dying, having no altar, said Mass on his own breast. We read in St. Gregory the Great,[5] that Cassius of Narni celebrated Mass every day, although he had no one present at it. Dom Mabillon[6] proves that St. Goar, anchorite, St. Germer, and Licinius, Bishop of Angers, as well as many others in the sixth and seventh centuries celebrated Mass every day; and thus there were said at that time many private Masses.

Cardinal Bona,[7] in like manner, shows that even in olden times a great number of Masses was celebrated every day. In the Justinian Code* we read that, under the Emperors Honorius and Theodosius junior, the Church of Constantinople counted nine hundred and fifty priests who were called *Decani.* Moreover, at the beginning of the Church it was customary to ordain other priests besides curates. Now, these priests would have been useless if it had been obligatory to say only

1 *Oral. in laud, Patris.*
De Obitu S. Paul.
In Huang. horn. 37.
2 Γζ7. 5. *Ambr.* n. 10.
3 *Hist.* 1, 2, n. 13
4 *Praf. in sac. 2 ben.* n. 36.
5 *De Rebus lit.* l. 1, c. 14 et 15. 6 *De Sacr. Ecd Notitiae.*

one public Mass which was celebrated only by the curates. We must add what we read in Allacci,[1] namely, that the Greeks, as well as the Latins, often celebrated Mass in private, without there being any one to receive Communion during its celebration.

The innovators object that Jesus Christ, after having celebrated the Last Supper, said: *Hoc facite in meam commemorationem.* This means, according to them, that the priests should celebrate as Jesus Christ did, by distributing Communion. We reply to them that the words *Hoc facite* have reference to the substance, and that the substance of the Mass consists only in offering the Sacrifice, in not refusing Communion to him who asks for it, provided he be not unworthy.

They object, besides, that the Apostle calls the Mass *Participatio Corporis Domini,—Dominicam cœnam manducare?*[2] But all that we may infer from these texts is that it is not forbidden to refuse the Sacrament of the Altar to any one that desires to participate in it. Moreover, we know that even when no one communicates at Mass the priest always uses these words: *Ut quotquot ex hac altaris participatione,* etc.; for it is sufficient that several participate in it, if not really, at least spiritually; whence we also draw this conclusion, that, by virtue of the general fruit in which all the faithful in the state of grace participate, every Mass is a public sacrifice.

Here is what the Emperor Charles V. and the other Catholic princes have said on the subject of the article of the Confession of Augsburg, in which private Masses were interdicted: *Hac enim abrogatione Missarum, cultus Dei minuitur, Sanctis subtrahitur honor, ultima voluntas defunctorum corruit, debilis defuncti spoliantur suffragiis et vivorum devotio aufertur aut frigescit?*[3]

1 *De Eccl. occ. atque or. Cons.* l. 3, c. 15. 2 1 *Cor.* x. 16; xi. 20.
3 *Berti, De Theol. Dis.* l. 33, c. 21.

5. The Use of Unleavened and of Leavened Bread.

While speaking of "paid" Masses,—that is to say, Masses that are applied, not gratuitously, but in consideration of stipends given,—the anonymous author says that during eleven centuries they were not in use in the Church, because only Masses with offerings were celebrated. At the same time, he assures us, as a certain thing, that the celebration of the Mass with unleavened bread began only about the ninth century, and that before this epoch Mass had always been celebrated with leavened bread.

I find, however, that many trustworthy authors are actuated by strong arguments to regard it as probable that during the first six centuries Mass was said, without distinction, either with unleavened or with leavened bread; and even Juvenin expressly says: 1. *Per sex priora sœcula, Latinos fermentatum et azymum indifferenter consecrasse.* 2. *Circa septimum, aliquas ecclesias occidentales adhibere ccepisse solum azymum.* 3. *Illarum ecclesiarum usum alias occidentales, ante nonum scccculum, ubique amplexas fuisse?*

We read, in Tournely,[2] that St. Thomas, Alexander of Hales, and other ancient scholastics were of opinion that in the first ages the Greek and the Latin Church always celebrated Mass with unleavened bread. This is what the heretic Elbion himself did, wishing to unite the observances of the Old Law with those of the New Law. Tournely says that formerly there were other opinions that have not been sustained in the schools. He adds that at the present time there are three celebrated opinions on this subject, namely:

The first opinion is that of James Sirmond. He says that the Latin Church employed leavened bread during

[1] *Instit.* p. 8, <1. 4, q. i, c. 2, a. 1, § 2. [9] *Prasl. de Euch.* q. 4, a. 5.

more than eight centuries, but that between <887 and 1054 she began to use unleavened bread.

The second opinion is that of Mabillon and of Lupus, who say that since the time of the apostles the Latin Church has always used unleavened bread. The same opinion is held by Cardinal Humbert, Abbot Rupert, James of Vitrai, Innocent HL, and other authors.

The third opinion is that of Cardinal Bona. According to him, the Greeks always employed leavened bread, but the Latins in the first ages admitted now one, now the other, according to the circumstances of times and places. It was not before the tenth century that the use of unleavened bread became common in the Latin Church.

From all these authorities, joined to other documents, Tournely concludes that one may probably say that in the first ages the Greeks also used unleavened bread, according to the opinion of St. Thomas; and that the Latins till the ninth century employed, indifferently, unleavened and leavened bread. Hence, from the various opinions of so many learned authors it follows that the quoted opinions on this so much discussed question are all uncertain.

6. The Origin of Honoraria.[1]

As to the origin of Masses said on account of stipends paid, I find that this custom dates from several centuries before the eleventh. Cardinal Bona* writes that, from the time of Peter Damian, " paid " Masses were begun to be said, the faithful believing that by having Mass said specially for themselves they would derive a particular advantage; and then the custom of making offerings at the common Masses was discontinued. We also know, from history, that in the middle of the eighth century

1 Something about this question has already been said at n. i.

2 *De Del/us lit.* 1. 2, c. 8.

St. Chrodegang, Bishop of Metz, who is regarded as the restorer of the common life among clerics, permitted his priests to receive and to employ, each one for himself, what was offered to him for his own Mass. Mabillon[1] says that this custom became general about the twelfth century. Moreover, we read, in Thomassinus, that, from the time of Pepin and Charlemagne, Masses were said for stipends: "Pipini et Caroli Magni ævo, jam coeperant fideles singuli suam privatim presbytero cuipiam stipem erogare, ut ejus Sacrificii exuberantem fructum in se derivarent, in proximos, in amicos, vitæ compotes adhuc vel defunctos."[2] Besides, Cardinal Lambertini[3] quotes Father Francis Berlendi, a Theatine, who, in his learned dissertation on the offerings at the altar, asserts that the use of these *honoraria* reaches farther back than the eighth century.

7. The Value and Application of the Fruit of the Mass.

The anonymous author says: "It is temerity to affirm that a Mass said for one person cannot also be applied and be profitable to all." His authority for this statement is Gerson,[4] whose opinion he gives in the following words: "Gerson does not hesitate to assure us that a church that is accustomed to satisfy by a single Mass for several anniversaries may continue without needing the consent of those that have founded them." As far as I am concerned, I do not understand how this doctrine of Gerson can be approved by others; nor do I understand in what the "temerity" consists, of him who says that the Mass applied to any one in particular is more profitable to him than to others.

The anonymous author speaks according to the opinion that fruit of the Mass is of an infinite value; yet it is the

1 *Prcef. in part.* 1, sæc. 3, ben. n. 62.
2 *De Eccl. Disc.* p. 3, l. 1, c. 71.
3 *Benedict XIV, Inst.* 56, n. 1. 4 *De Sollie. Ecif.* p. 36.

opinion that is held by Cajetan,[1] Melchior Canus, and others. Nevertheless, the contrary opinion is more common: it is that of St. Thomas,[2] of St. Bonaventure, of Scotus, of Suarez, of Dominic Sotus.[3] The same doctrine is taught by Bellarmine, Gabriel, Durandus,[4] Major," and other theologians. The latter say that the *value* of the Sacrifice that has reference to the Victim offered is one thing, and another thing is the *effect* of the Sacrifice; which effect belongs, not to the sufficiency of the Sacrifice, but to the efficacy that Jesus Christ has wished to give to it by limiting it according to his own will. This is what Father Natalis Alexander seems to hold for certain, since he expressly says, in speaking of the holy Sacrifice: " Non æque prodest singulis, ac si pro uno solum offerretur. Virtus enim illius, secundum hanc rationem spectata, finita est; quod autem est finitum, si dividatur inter plures, non æque prodest singulis, ac si uni tantum applicaretur."" Cardinal Bona says that the common opinion is that the *fructus medius,* or special fruit, of which we speak, is not extensively infinite: " De hoc fructu medio, communis sententia est non esse infinitum extensive." "

Dominic Sotus, speaking of the contrary opinion, writes that he has always regarded it not only as false, but also as opposed to the very ancient practice of the Church: "Semper sum arbitratus, non solum falsam esse, verum antiquissimo Ecclesiae usui contrariam."" We read the same thing in Du Hamel, who says of the Mass; " Vim habet bona impetrandi, pro quibus offertur;"

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1 A 3» q. 79» a. 5. 9 *De Loc. theol.* 1. 2, c. 13.
2 7m 4 *Sent.* d. 45, q. 2, a. 4. 4 *In* 4 *Sent.* d. 45, a. 2, q. 3.
6 *Quodlib.* 20. 6 *De Sacram,* p. 1, <1. 79, s. 11.
De Just. 1. 9, q. 2, a. 2. b */?e· Euch.* I. 6, c. 4, pr. 4.
9 *Can. Miss. Expos,* lect. 27. 10 /n 4 *Sent.* d. 45, q. 3.
11 *hi* 4 *Sent.* d. 45, q. 2. 15 *De Euch.* c. 6, a. 6, pr. 1.
1' *De Sacrif. M. tr. asc.* c. 1, § 4* " *De Just.* 1. 9, q. 2. a. 2.

and then: ‘‘Id probat perpetuus Ecclesiae usus.” [1] He adds that, although the Mass is of an infinite value in view of the dignity of the Victim offered, yet our Lord has wished that the effect of it should be finite, according to his own will; and this for several reasons, but especially for this: “ Ut, per reiteratas oblationes, frequentius recoleremus memoriam mortis quam pro nobis passus est in cruce.” Tournely expresses the same thought in these terms: “ Studium, laborem, ac vigilantiam nostram, hac ratione Deus excitare voluit, nempe, ut, pro mensura nostræ pietatis ac religionis, majorem vel minorem Sacrificii fructum perciperemus.” In support of what he says, he quotes the doctrine of St. Thomas: “ Quamvis hæc oblatio, ex sui quantitate, sufficiat ad satisfaciendum pro omni poena, tamen fit satisfactoria illis pro quibus offertur, vel etiam offerentibus, secundum quantitatem suæ devotionis, et non pro tota poena.” [2]

It is useless to say that the Sacrifice of the Mass is the same as that of the Cross, from which it differs only in the manner in which it is offered, as the Council of Trent teaches; hence, both being of an infinite value, a single Mass produces as much good as ten. We answer that the Sacrifice of the Cross had for its object to satisfy for the sins of men, and that this satisfaction, having been accomplished, it is not necessary to repeat it; but the Sacrifice of the Mass has for its object, not to bring about this satisfaction, but to apply the Sacrifice of the Cross; that is, to apply its fruit which we receive every time we renew the Sacrifice.[3]

[1] *Theol. spec. de Euch.* l. 3, d. 2, c. 5. [2] P. 3, q. 79, a. 5.

[3] St. Alphonsus has treated this question somewhat differently in his Moral Theology (l. 6. n. 312), printed in 1753; but in his defence of Catholic dogmas defined by the Council of Trent (*Sess.* xxii. n. 22), a work published in 1769, he speaks of it as in the present opuscule, which appeared a little before.

8. The Masses Specially Applied, for which Stipends are Given.

It cannot be called in question that the custom of applying Masses to those that have them celebrated in order that they may profit by them in a special manner is approved by the Church, according to Cardinal Lambertini,[1] who says: "Stipendium, quod, ex communi Ecclesiæ disciplina, Sacerdotibus traditur pro comparando fructu medio Sacrificii." It is for this reason that in the Missal there are found votive Masses for certain persons in particular, such as for a bishop, for a sick person, for a person deceased. The Council of Constance condemned, among others, this proposition of Wycliffe: "Speciales orationes, applicatæ uni personae per prælatos vel religiosos, non plus prosunt eidem, quam generales, cæteris paribus."[3] Moreover, the Council of Trent[3] ordains that, in reducing the number of Masses, there remains the obligation of always making a special *memento* for old benefactors; hence, according to the Council, this *memento* is of greater profit to the benefactors than a general application.

The anonymous author says that the Eucharist, belonging to charity, and containing in itself the object of charity, which is Jesus Christ, the suffrages offered through charity in Mass are as profitable to all as to one; and to prove this he thus quotes St. Thomas: "Si valor suffragiorum consideretur secundum quod valent ex virtute charitatis unientis membra Ecclesiæ, suffragia pro multis facta tantum singulis prosunt, ac si pro uno tantum fierent."[4] Now, he himself adds, in the same place, that the holy Doctor afterwards writes that this kind of satisfaction offered for the dead, with the intention of helping some of them more than others, because

[1] Benedict XIV. *histif.* 56, n. 1. * viii.
[3] .St'jj. xxv. *de R>'f.* cap. iv. [4] *Su/>fd.* ad p. 3, q. 71, a. 13.

of such an intention profits more those for whom it is offered than others; and he quotes the following words of St. Thomas: "Tunc magis valet suffragium alicui, quod pro eo singulariter fit, quam quod fit pro eo communiter et multis aliis." But this reasoning of the angelic Doctor does not please our author; he claims that it will always be difficult, not to say impossible, to determine what amount of fruit may be derived by the individual. And yet St. Thomas says: "Tunc magis valet suffragium alicui, quod pro eo singulariter fit, quam quod fit pro eo communiter et multis aliis." At least, St. Thomas having written this, it cannot be looked upon as " temerity," as our author calls it, to say that a Mass applied to any one in particular does not equall profit others.

We must add what has been said on this point at the Council of Lambeth, namely: "Absit enim ne a quoquam catholico credatur, tantum intentione prodesse Missam unam devote celebratam mille hominibus, pro quibus forsan dicitur, quantum si mille Missæ pro eis devotione simili canerentur." [1] This is what I read in the anonymous author himself; and he answers that this is a metaphysical distinction that he does not find in other Councils. But if he does not find this distinction, one must not conclude that it is false. If he does not find it expressed, he will find it at least indicated: certainly he will not find any Council that says the contrary, namely, that a single Mass, applied to any one, is worth to him as much as a thousand; for this is offensive to the common sense of the faithful.

The following is the conclusion that Father Collet, the continuator of lournely, speaking of the *honorarium* of Masses, draws from all that has been said on the subject: "Citra summam temeritatem, aut quid temeritate pejus, culpari non potest, quod tota per orbem frequentat

[1] *Allllo* 12S1, cap. 2.

Ecclesia." He adds that the faculty of Paris, in 1521, condemned six propositions that were directed against Mass stipends.

Cardinal Lambertini[1] also says that it is temerity to condemn the practice of giving stipends *for* Masses. This is what he says: "Satis erit innuere receptam ab universa Ecclesia consuetudinem ut pro Sacro dentur et accipiantur stipendia, cum ex altari vitae sustentationem merito desumere minister altaris debeat; ideoque non sine imprudentia mos ejusmodi damnari potest." Yet this is what our anonymous author seems to wish to condemn. He says that the text of St. Paul "Qui altari deserviunt, cum altari participant"[2] should not be understood of stipends given for Masses to be said for individuals. But it is thus that Gerson understands it; for he says: "Sufficere debet, ad consensum hujus veritatis, usus totius communis Ecclesiæ qui sic habet et recipit; cui si quis detrahit, imprudenter se decipit. Nihil aequius secundum legem esse deducit Apostolus, quam, qui altari deservit, de altari vivat."[3] The same is taught by St. Thomas, as we shall see further on, and by all theologians.

9. The Contracts made in Regard to the Honorarium.

It is not true that all the contracts that are made in regard to Mass stipends are illicit, simoniacal, or shameful, as is said by our anonymous author. As a proof of what he advances, he quotes the following text of the Council of Trent: " Quod ad avaritiam pertinet, cujusvis generis mercedum conditiones, pacta, et quidquid pro Missis novis celebrandis datur, necnon importunas atque illiberales eleemosynarum exactiones potius quam postulationes, aliaque hujusmodi, quæ a simoniaca labe, vel certe a turpi quæstu, non longe absunt, omnino pro·

1 /><7/*edici XIV. Inslit.* 56, n. 4.

2 i *Cor.* ix. 13.

" *De Sollic. eccl.* p, 19.

hibeant (Episcopi).” | He thence concludes that all the Mass stipends about which a contract is made are simoniacal or tainted with filthy lucre. We must, however, carefully consider the words that are quoted. The Council at first says: “Quod ad avaritiam pertinet, cujusvis generis mercedum conditiones, pacta. . . The Council wishes, therefore, that one should prohibit all conditions and contracts that are related to *avarice* Now, avarice is a sin against justice. We distinguish a covetous man from one that is avaricious: the covetous man is one that always desires to amass riches; the avaricious is one that wishes to take what does not belong to him;—hence all contracts and all conditions that relate to avarice, that are unjust, are forbidden to us. As to the words, “ Et quidquid pro Missis novis celebrandis datur.” To understand this passage, we must know that it was doubted whether a newly-ordained priest could receive offerings for his first Mass; the Sacred Congregation decided, as we have seen above,2 that it could be done, but without going about in the church to collect the offerings. The Council finally says : “ Nec-non importunas atque illiberales eleemosynarum exactiones potius quam postulationes, aliaque hujusmodi, quæ a simoniaca labe vel a turpi quæstu non longe absunt.” Simoniacal or shameful are therefore only those sums of money that are obtained through importunate means, but not those that are given freely and spontaneously.

Let us note the following words of Cardinal Lambertini [Benedict XIV.]: “Every priest should have before his mind this maxim that the *honorarium* of the Mass is not the price of the consecration of the Eucharist, but a means of subsistence conformably to the doctrine of St. | hornas. | his is what St. Thomas teaches: “ Dispensantur autem Sacramenta per Ecclesiæ ministros, quos oportet a populo sustentari, secundum illud:

'Nescitis quoniam, qui in sacrario operantur, quæ de sacrario sunt, edunt; et qui altari deserviunt, cum altari participant?' Sic ergo dicendum est quod, accipere pecuniam pro spirituali Sacramentorum gratia, est crimen simoniæ; accipere autem aliqua ad sustentationem eorum qui Sacramenta Christi ministrant, secundum ordinationem Ecclesiæ et consuetudines approbatas, non est simonia, neque peccatum; non enim sumitur tamquam pretium mercedis, sed tamquam stipendium necessitatis." We find quoted in the same place these words of St. Augustine: "Accipiant sustentationem necessitatis."[2] Speaking specially of the *honorarium* of the Mass, St. Thomas adds: "Sacerdos non accipit pecuniam quasi pretium consecrationis Eucharistiæ, aut Missæ decantandæ, hoc enim esset simoniacum, sed quasi stipendium suæ sustentationis."[3]

In the following article, the angelic Doctor gives the reason of this *honorarium,* and says: "Oportet Sacerdotes a populo sustentari, cui spiritualia administrant, secundum illud: 'Quis militat suis stipendiis unquam? . . . Quis pascit gregem, et de lacte gregis non manducat?'[4] Et ideo, vendere quod spirituale est, in hujusmodi actibus, aut emere, simoniacum est; sed accipere aut dare aliquid pro sustentatione ministrantium spiritualia, secundum ordinationem Ecclesiæ et consuetudinem approbatam, licitum est; ita tamen quod desit intentio emptionis vel venditionis, et quod ab invitis non exigatur, per spiritualium subtractionem, quæ sunt exhibenda."

He, moreover, says in speaking of contracts: "Facere pactionem de Missa celebranda, est simoniacum. . . ." But he adds: "Si tamen non habet alios sumptus, et non tenetur ex officio Missam cantare, potest accipere denarios, sicut conducti Sacerdotes faciunt, non quasi

1 i *Cor.* ix. 13.
2 *Senn.* 46, c.
3 2, 2, q. 100, a.
4 1 C(V. ix. 7.

pretium Missæ, sed quasi sustentamentum vitæ."[1] Hence those that make themselves guilty of simony are only those priests who, already provided by the Church with an income, with the obligation by virtue of their office to celebrate Mass or to administer the sacraments, still exact another salary; but those that are not bound by such a charge can ask for a *honorarium* to say Mass, not as the price of the Sacrifice, but as a means of subsistence. Such is the answer given by Tournely to those that say: "Omnis pactio in rebus sacris reprobanda est, quæ veram redolet simoniam, in qua spirituale pro temporali datur." He answers them in the words of St. Thomas: " Stipendium non datur tamquam pretium operis, sed tamquam sustentatio operantis."[2]

10. The Abolition oe Honoraria and the Re-establishment of Masses with Offerings.

The Masses said for *honoraria* or stipends arc, therefore, certainly allowed, and they are even approved by the practice of thc'universal Church, being exempt from every reproach of simony and of filthy lucre, when the contributions are given altogether spontaneously, as we have above demonstrated in accordance with the opinion of St. Thomas, Gerson, Juvenin, Tournely, Thomassinus, Lambertini (Benedict XIV.), Bellarmine, and others. As for the plan of the anonymous author who wishes to abolish them and to re-establish the use of public Masses with the common offerings of the faithful, it seems that, under the present circumstances, such a thing would be more hurtful than useful.

Thomassinus[3] says, that if it were re-established according as the anonymous proposes, one should see in the Church disorders and injuries more grave than the

[1] *In* 4 *Sent.* d. 25, q. 3, a. 2.
[1] *Pral. de Euch.* q. 8, a. 10, de Honor,
[3] *Eccl. Disc.* p. 3, l. 1, c. 72, n. 5.

abuses that my opponent points out. In fact, now that the ancient charity has ceased, as well as the ancient necessity to support the churches, which have been suitably provided by the faithful, it is certain that if the use of *honorarium* were suppressed, one would not sec the ancient offerings revive; and then to w'hat would the large number of priest be reduced who now live on the stipends that they receive for Masses! What employments, what ignoble trades would they be forced to adopt in order to make a living! What scandalsand what disorders would be the result!

Even the censor of the anonymous book, while praising it, does not admit of the efficacy of the means proposed. ‘ But this practice," he says on the subject of public Masses with offerings, " is very difficult to re-establish, and would not be a sufficient means to support so many curates, priests, secular and regular."

iii. The Care oe excluding Unworthy Subjects from Holy Orders.

The best means, after all, of remedying the abuses resulting from "paid " Masses seems to be that indicated by St. Thomas, namely, that the bishops should strictly observe what is prescribed by the Council of Trent of admitting to Holy Orders al! those clerics that have a real intention of devoting the'mselves to the service of God; of not procuring for themselves, by means of Holy Orders, earthly honors and comforts in order to live more at their ease. St. Thomas says: "Accurate investigandum num, videlicet, Dei causa tantum, aut potius suæ commoditatis gratia, ad Ordines capessendos aspirent, cpiærentes quæ sua sunt, non quæ Jesu Christi, lucris inhiantes, et honores ab hominibus expetentes; quisquis talis est, nec Dei filius, nec ovilis Christi idoneus pastor futurus, sed mercenarius est."

Thereupon, however, the anonymous author asks how

the bishop can assure himself of tl\is good intention of his subjects; and, supposing that he is certain of it for the moment, he cannot assure himself of their perseverance. "Thus," he concludes, "it is impossible not to be deceived on this point." We should therefore, in future, I say to him in reply, never more cydain priests; since one has no certainty of their good intention, and much less of their perseverance! But every one knows that on this earth of ours, in which we walk in darkness, men can act only in a human way; one cannot obtain a physical certainty of their good intention, but one may have a moral certainty. This is sufficient to quiet the consciences of bishops; the same holds good as to perseverance.

It has not been denied, nor is it denied, that with the increase of "paid" Masses many abuses have crept in; but it must be considered that, in all that men do,—in all their functions, in the magistracy as well as in commerce, whatever may be the integrity of the laws that govern them,—abuses have always in the course of time been introduced. Human malice has rendered them inevitable. It is seen that even the holiest things are often subject to abuses; still they are none the less holy. We should therefore try as much as possible to hinder the evil, but not to abolish the thing itself. St. Augustine observes that in every state, in every condition of life, there are good and bad Christians, good and bad religious; there are such, and there will always be such.

12. Privileged Altars.

Something still remains to be said about privileged altars, in reference to which the anonymous author does wrong to speak contemptuously; for, in treating of the abuses that are committed on the subject of *honoraria,* he says: "There are those that wish Masses to be said on a privileged altar, as if the source of graces flowed therefrom more abundantly."

We answer that the abundance of graces does not proceed from this altar, but from the concession of the Sovereign Pontiff, who, by virtue of the supreme power that Jesus Christ has given to the universal Church, as the Council of Trent has declared in these words: "Pro suprema potestate sibi in Ecclesia universali tradita,"[1] may apply, to the souls for whose benefit the Mass is celebrated,—a part of the treasure of merit of Jesus Christ and of the saints,—as much as is necessary to efface their faults. Let us hear what the learned Cardinal Lambertini[3] says about this in his work that we have quoted several times. He thus expresses himself: "Certum et commune est apud theologos, indulgentias defunctis prodesse, non tamquam *ex potestate judiciaria,* uti contingit cum indulgentiae degentibus adhuc inter vivos conceduntur, sed *per modum suffragii,* quemadmodum Gabriel Biel fuse demonstrat. Hoc fundamento innititur Summus Pontifex, cum privilegiatas aras declarat, ac pro Missæ celebratione, quæ in illis indicitur ad expiandam defuncti alicujus animam, Thesauri Ecclesiastici eam partem attribuit per modum suffragii, quæ satis est ut eadem anima, si Deo placitum sic fuerit, e purgatorii cruciatibus eripiatur, uti Gregorius XIII. explicat, cum privilegiatum altare metropolitanæ nostræ Sancti Petri largitus est: 'Eam a pœnis purgatorii, quantum divinæ bonitati placuerit, per modum suffragii liberare possit.'" Bellarmine observes that, from the time of Paschal I., who reigned from 817 to 824, concessions of this kind in reference to privileged altars were already in use: "Pascalis I.," he says, "indulgentiam ita concessit, ut, qui, pro anima alicujus particularis personæ defunctæ, tot Missas celebraverit in capella Sancti Zenonis, quæ est in Ecclesia Sanctæ Praxedis, animam illam purgatorii poenis eripiat."[2]

Cardinal Lambertini (Benedict XIV.) adds, in regard

[1] XIV. cap. Vil.

[2] *Benedict XIV., hist.* 56, n. 15.

[3] *De Indulg.* l. 1, c. 14.

to privileged altars, several things worthy of note. He relates that under Clement XI. a Congregation of Cardinals established the rule to grant the favor of the privileged altar once a week only to the churches where there would be every day at least five fixed Masses; twice for those where there would be ten Masses; and three times for those where there would be fifteen. It, however, ordained that, in order to enjoy the daily indulgence of the privileged altar, forty Masses would be necessary every day. Innocent XII., on the advice given, June 5, 1694, by the Congregation of the Council, had before decreed that the Masses, the number of which is thus determined in order to enjoy the privilege, should be celebrated every day: "Celebrationem Missarum Induitis præfinitarum omnino necessariam esse singulis diebus in eadem ecclesia." Under Clement XL, July 30, 1706, the Sacred Congregation decided that the indulgences of the privileged altar are suspended when the number of Masses requisite is not said on account of the absence of the religious sent to preach during Advent or Lent, but not, "quando occasione festivitatum, vel funerum, aut similium, ad celebrandum alibi transmittuntur, dummodo raro contingat;" nor are they suspended in case of the sickness of the priests, regular or secular, who are charged with the celebration of the Masses.[1]

[1] "Clemens XIII., prævio voto Sacræ Congregationis Indulgentiarum, dic 19 Maii, 1759, induisit omnibus ecclesiis parochialibus altare privilegiatum quotidianum ad septennium; quo expleto, præccpit omnibus Episcopis, Abbatibus, Vicariisque, Capitularibus, pro suis paroeciis, confirmationem ejusdem privilegii ad septennium petere."—(*Theol. mor.* I. 6, n. 339.)

To gain the indulgence of the privileged altar, Mass must be said in black on all the days on which this color is permitted; when it is not permitted, the Mass of the day is said.—(5. *C. Ind.* n Apr., 1840, et il Mart., 1S51.)

preparation for Illass and Œljanksgiuing after it.

I.

PRA YERS OF THE MISSAL, AND FRA YERS TO WHICH INDULGENCES ARE ATTACHED.

We here put in the first place the prayers that our Holy Mother the Church herself gives us in the Missal To these prayers we join prayers to which indulgences are attached.—Ed.

PRO OPPORTUNITATE SACERDOTIS FACIENDA.

Antiphona.

Ne reminiscaris, Domine, delicta nostra vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

Qua Antiphona in Festis duplicibus tantum duplicatur; et Tempore Paschali, additur in fine: Alleluia. *Deinde dicuntur sequentes Psalmi.*

Psalmus 83.

Quam dilecta tabernacula tua, Domine virtutum:* concupiscit et deficit anima mea in atria Domini.

Cor meum et caro mea* exultaverunt in Deum vivum.

Etenim passer invenit sibi domum:* et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum: * Rex meus et Deus meus.

Beati qui habitant in domo tua, Domine: * in saecula saeculorum laudabunt te.

Beatus vir, cujus est auxilium abs te: * ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: * videbitur Deus deorum in Sion.

Domine Deus virtutum, exaudi orationem meam:* auribus percipe, Deus Jacob.

Protector noster aspice Deus:* et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis * super millia.

Elegi abjectus esse in domo Dei mei, * magis quam habitare in tabernaculis peccatorum.

Quia misericordiam et veritatem diligit Deus:* gratiam et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia: * Domine virtutum, beatus homo qui sperat in te.

Gloria Patri.

Psalmus 84.

Benedixisti, Domine, terram tuam: * avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ: * operuisti omnia peccato eorum.

Mitigasti omnem iram tuam: * avertisti ab ira indignationis tuæ.

Converte nos, Deus salutaris noster: * et averte iram tuam a nobis.

Numquid in æternum irasceris nobis ?* aut extendes iram tuam a generatione in generationem ?

Deus, tu conversus vivificabis nos: * et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam: * et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus: * quoniam loquetur pacem in plebem suam.

Et super Sanctos suos, * et in eos qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius: * ut inhabitet gloria in terra nostra.

Misericordia et veritas obviaverunt sibi: * justitia et pax osculatæ sunt.

Veritas de terra orta est: * et justitia de coelo prospexit.

Etenim Dominus dabit benignitatem: * et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: * et ponet in via gressus suos.

Gloria Patri.

Psalmus 85.

Inclina, Domine, aurem tuam, et exaudi me: * quoniam inops et pauper sum ego.

Custodi animam meam, quoniam sanctus sum:* salvum fac servum tuum, Deus meus, sperantem in te.

Miserere mei, Domine, quoniam ad te clamavi tota die: * laetifica animam servi tui, quoniam ad te, Domine, animam meam levavi.

Quoniam tu, Domine, suavis et mitis: * et multae misericordiae omnibus invocantibus te.

Auribus percipe, Domine, orationem meam, * et intende voci deprecationis meæ.

In die tribulationis meæ clamavi ad te: * quia exaudisti me.

Non est similis tui in diis, Domine: * et non est secundum opera tua.

Omnes gentes quascumque fecisti venient et adorabunt coram te, Domine: * et glorificabunt nomen tuum.

Quoniam magnus es tu et faciens mirabilia: * tu es Deus solus.

Deduc me, Domine, in via tua, et ingrediar in veritate tua: * lætetur cor meum, ut timeat nomen tuum.

Confitebor tibi, Domine Deus meus, in toto corde meo, * et glorificabo nomen tuum in æternum.

Quia misericordia tua magna est super me: * et eruisti aniipam meam ex inferno inferiori.

Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam: * et non proposuerunt te in conspectu suo.

Et tu, Domine Deus, miserator et misericors, * patiens, et multæ misericordiæ, et verax.

Respice in me, et miserere mei: * da imperium tuum puero tuo, et salvum fac filium ancilla? tuæ.

Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: * quoniam tu, Domine, adjuvisti me, et consolatus es me.

Gloria Patri.

Psalmus 115.

Credidi, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino * pro omnibus quæ retribuit mihi ?

Calicem salutaris accipiam, * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors Sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus:* in atriis domus Domini, in medio tui Jerusalem.

Gloria Patri.

Psalmus 129.

De profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: * Domine, quis sustinebit ?

Quia apud te propitiatio est, * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem * speret Israel in Domino.

Quia apud Dominum misericordia, * et copiosa apud eum redemptio.

Et ipse redimet Israel * ex omnibus iniquitatibus ejus.

Gloria Patri.

Deinde repetitur Antiphona:

Ne reminiscaris, Domine, delicta nostra vel parentum nostrorum, neque vindictam sumas de peccatis nostris. (Alleluja.)

Postea Sacerdos dicit:

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster.
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. Ego dixi, Domine, miserere mei.
R. Sana animam meam, quia peccavi tibi.
V. Convertere, Domine, aliquantulum.
R. Et deprecare super servos tuos.
V. Fiat misericordia tua, Domine, super nos.
R. Quemadmodum speravimus in te.
V. Sacerdotes tui induantur justitiam.
R. Et Sancti tui exultent.
V. Ab occultis meis munda me, Domine.
R. Et ab alienis parce servo tuo.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Aures tuæ pietatis, mitissime Deus, inclina precibus nostris, et gratia Sancti Spiritus illumina cor nostrum: ut tuis mysteriis digne ministrare, toque æterna charitate diligere mereamur.

Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum; purifica per infusionem Sancti Spiritus cogitationes cordis nostri: ut te perfecte diligere et digne laudare mereamur.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus et mundo corde placeamus.

Mentes nostras, quæsumus, Domine, Paraclitus, qui a te procedit, illuminet, et inducat in omnem, sicut tuus promisit Filius, veritatem.

Adsit nobis, quæsumus, Domine, virtus Spiritus Sancti: quæ et corda nostra clementer expurget et ab omnibus tueatur adversis.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Conscientias nostras, quæsumus, Domine, visitando purifica: ut veniens Dominus noster Jesus Christus Filius tuus paratam sibi in nobis inveniat mansionem. Qui tccum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

ORATIONES

PRO OPPORTUNITATE SACERDOTIS ANTE CELEBRATIONEM ET COMMUNIONEM DICENDÆ.

I.

Oratio Sancti Ambrosii Episcopi.

Die Dominica.

Summe Sacerdos et vere Pontifex, Jesu Christe, qui te obtulisti Deo Patri hostiam puram et immaculatam in ara crucis pro nobis miseris peccatoribus, et qui dedisti nobis carnem tuam ad manducandum, et sanguinem tuum ad bibendum, et posuisti mysterium istud in virtute Spiritus Sancti tui, dicens: Hæc quotiescumque feceritis, in mei memoriam facietis: rogo per eundem sanguinem tuum, magnum salutis nostræ pretium: rogo per hanc miram et ineffabilem caritatem, qiia nos miseros et indignos sic amare dignatus es, ut lavares nos a

peccatis nostris in sanguine tuo: doce me servum tuum indignum, quem inter cetera dona tua etiam ad officium sacerdotale vocare dignatus es, nullis meis meritis, sed sola dignatione misericordiæ tuae: doce me, quaeso, per Spiritum Sanctum tuum, tantum tractare mysterium ea reverentia et honore, ea devotione et timore, quibus oportet et decet. Fac me per gratiam tuam semper illud de tanto mysterio credere et intelligere, sentire et firmiter tenere, dicere et cogitare, quod tibi placet et expedit animæ meæ. Intret Spiritus tuus bonus in cor meum, qui sonet ibi sine sono, et sine strepitu verborum loquatur omnem veritatem. Profunda quippe sunt nimis, et sacro tecta velamine. Propter magnam clementiam tuam concede mihi Missarum solem nia mundo corde et pura mente celebrare. Libera cor meum ab immundis et nefandis, vanis et noxiis cogitationibus. Muni me beatorum Angelorum pia et fida custodia ac tutela fortissima, ut hostes omnium bonorum confusi discedant. Per virtutem tanti mysterii, et per manum Sancti Angeli tui repelle a me et a cunctis servis tuis durissimum spiritum superbiæ et xenodoxiæ, invidiæ et blasphemiæ, fornicationis et immunditiae, dubietatis et diffidentiae. Confundantur, qui nos persequuntur: pereant illi, qui nos perdere festinant.

Feria Secunda.

Rex virginum, et amator castitatis et integritatis, coelesti rore benedictionis tuæ exLingue in corpore meo fomitem ardentis libidinis: ut maneat in me tenor castitatis corporis et animæ. Mortifica in membris meis carnis stimulos omnesque libidinosas commotiones, et da mihi veram et perpetuam castitatem cum ceteris donis tuis, quæ tibi placent in veritate: ut sacrificium laudis casto corpore et mundo corde valeam tibi offerre. Ouanta enim cordis contritione et lacrymarum fonte, quanta reverentia et tremore, quanta corporis castitate

et animæ puritate istud divinum et coeleste sacrificium est celebrandum, ubi caro tua in veritate sumitur, ubi sanguis tuus in veritate bibitur, ubi ima summis, terrena divinis junguntur, ubi adest sanctorum Angelorum præsentia, ubi tu es sacrificium et sacerdos mirabiliter et ineffabiliter constitutus!

Feria Tertia.

Quis digne hoc celebrare poterit, nisi tu Deus omnipotens offerentem feceris dignum? Scio, Domine, et vere scio, et idipsum pietati tuæ confiteor, quia non sum dignus accedere ad tantum mysterium propter nimia peccata mea et infinitas negligentias meas. Sed scio, et veraciter ex toto corde meo credo et ore confiteor, quia tu potes me facere dignum, qui solus potes facere mundum de immundo conceptum semine, et de peccatoribus justos et sanctos. Per hanc omnipotentiam tuam te rogo, Deus meus, ut concedas mihi peccatori hoc sacrificium celebrare cum timore et tremore, cum cordis puritate et lacrymarum fonte, cum laetitia spirituali et coelesti gaudio. Sentiat mens mea dulcedinem bcatissimæ præsentiæ tuæ, et excubias sanctorum Angelorum tuorum in circuitu meo.

Feria Quarta.

Ego enim, Domine, memor venerandæ passionis tuæ accedo ad altare tuum, licet peccator, ut offeram tibi sacrificium, quod tu instituisti, et offerri præcepisti in commemorationem tui pro salute nostra. Suscipe illud, quæso, summe Deus, pro Ecclesia sancta tua et pro populo, quem acquisisti sanguine tuo. Et quoniam me peccatorem inter te et eundem populum tuum medium esse voluisti, licet in me aliquod boni operis testimonium non agnoscas, officium saltem dispensationis creditæ non recuses: nec per me indignum, eorum salutis pereat pretium, pro quibus victima salutaris dignatus

es esse redemptio. Profero etiam, Domine (si digneris propitius intueri), tribulationes plebium, pericula populorum, captivorum gemitus, miserias orphanorum, necessitates peregrinorum, inopiam debilium, desperationes languentium, defectus senum, suspiria iuvenum, vota virginum, lamenta viduarum.

Feria Quinta.

Tu enim misereris omnium, Domine: et nihil odisti eorum quæ fecisti. Memorare, quæ sit nostra substantia: quia tu Pater noster es, quia tu Deus noster es, ne irascaris satis, neque multitudinem viscerum tuorum super nos contineas. Non enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Aufer a nobis iniquitates nostras: et ignem Sancti Spiritus in nobis clementer accende. Aufer cor lapideum de carne nostra: et da nobis cor carneum, quod te amet, te diligat, te delectetur, te sequatur, te perfruatur. Oramus, Domine, clementiam tuam, ut sereno vultu familiam tuam, sacri tui nominis officia præstolantem, aspicere digneris; et ut nullius sit irritum votum, nullius vacua postulatio, tu nobis preces suggere, quas ipse propitius audire et exaudire delecteris.

Feria Sexta.

Rogamus etiam te, Domine Sancte Pater, et pro spiritibus fidelium defunctorum, ut sit illis salus, sanitas, gaudium et refrigerium hoc magnum pietatis Sacramentum. Domine Deus meus, sit illis hodie magnum et plenum convivium de te pane vivo, qui de cœlo descendisti, et das vitam mundo, de tua carne sancta et benedicta, Agni videlicet immaculati, qui tollis peccata mundi, quæ de sancto et glorioso Beatæ Virginis Mariæ utero est assumpta, et de Spiritu Sancto concepta; ac de illo pietatis fonte, qui per lanceam militis ex tuo

sacratissimo latere emanavit: ut exinde refecti et satiati, refrigerati et consolati exultent in laude et gloria tua. Peto clementiam tuam, Domine, ut descendat super panem tibi sacrificandum plenitudo tuæ benedictionis et sanctificatio tuæ Divinitatis. Descendat etiam, Dom-ine, illa Sancti Spiritus tui invisibilis incomprehensi-bilisque majestas, sicut quondam in patrum hostias descendebat, qui et oblationes nostras, Corpus et San-guinem tuum efficiat, et me indignum sacerdotem doceat tantum tractare mysterium cum cordis puritate et lacrymarum devotione, cum reverentia et tremore, ita ut placide ac benigne suscipias sacrificium de manibus meis ad salutem omnium tam vivorum quam defunc-torum.

Sabbato.

Rogo etiam te, Domine, per ipsum sacrosanctum mysterium Corporis et Sanguinis tui, quo quotidie in Ecclesia tua pascimur et potamur, abluimur et sancti-ficamur, atque unius summæ divinitatis participes effi-cimur, da mihi virtutes tuas sanctas, quibus repletus, bona conscientia ad altare tuum accedam, ita ut hæc coelestia sacramenta efficiantur mihi salus et vita. Tu enim dixisti ore tuo sancto et benedicto: Panis, quem ego dabo, caro mea est pro mundi vita: Ego sum panis vivus, qui de coelo descendi: si quis manducaverit ex hoc pane, vivet in æternum. Panis dulcissime, sana palatum cordis mei, ut sentiam suavitatem amoris tui. Sana illud ab omni languore, ut nullam prætcr te sen-tiam dulcedinem. Panis candidissime, habens omne delectamentum et omnem saporem, qui nos semper re-ficis, et numquam in te deficis: comedat te cor meum, et dulcedine saporis tui repleantur viscera animæ meæ. Manducat te Angelus ore pleno, manducet te peregrinus homo pro modulo suo, ne deficere possit in via, tali re-creatus viatico. Panis sancte, panis vive, panis munde, qui descendisti de coelo, ei das vitam mundo, veni in

cor meum, et munda me ab omni inquinamento carnis et spiritus. Intra in animam meam, sana et munda me interius et exterius. Esto tutamen et continua salus animae et corporis mei. Repelle a me insidiantes mihi hostes: recedant procul a præsentia potentiæ tuæ, ut foris et intus per te munitus, recto tramite ad tuum regnum perveniam, ubi non in mysteriis, sicut in hoc tempore agitur, sed facie ad faciem te videbimus, cum tradideris regnum Deo et Patri, et eris Deus omnia in omnibus. Tunc me de te satiabis satietate mirifica, ita ut nec esuriam nec sitiam inæternum. Oui cum eodem Deo Patre et Spiritu Sancto vivis et regnas per omnia sæcula sæculorum. Amen.

II.

Alia Oratio ante Missam.

(Indulg. 100 dierum, Leo PP. XIII., 20 Dec. 1SS4.)

Ad mensam dulcissimi convivii tui, pie Domine Jesu Christe, ego peccator de propriis meritis nihil præsumens, sed de tua confidens misericordia et bonitate, accedere vereor et contremisco. Nam cor et corpus habeo multis criminibus maculatum, mentem et linguam non caute custoditam. Ergo, O pia Deitas, O tremenda Majestas, ego miser inter angustias deprehensus, ad te fontem misericordiæ recurro, ad te festino sanandus, sub tuam protectionem fugio: et quem judicem sustinere nequeo, Salvatorem habere suspiro. Tibi, Domine, plagas meas ostendo: tibi verecundiam meam detego. Scio peccata mea multa et magna, pro quibus timeo. Spero in misericordias tuas, quarum non est numerus. Respice ergo in me oculis misericordiæ tuæ, Domine Jesu Christe, Rex æterne, Deus et homo, crucifixus propter hominem. Exaudi me sperantem in te: miserere mei pleni miseriis et peccatis, tu qui fontem miserationis numquam manare cessabis. Salve salutaris victima, pro me et omni humano genere in patibulo

crucis oblata. Salve nobilis et pretiose Sanguis, de Vulneribus crucifixi Domini mei Jesu Christi profluens, et peccata totius mundi abluens. Recordare, Domine, creaturæ tuæ, quam tuo Sanguine redemisti. Pcenitet me peccasse, cupio emendare quod feci. Aufer ergo a me, clementissime Pater, omnes iniquitates et peccata mea: ut purificatus mente et corpore, digne degustare merear Sancta Sanctorum: et concede, ut sancta praelibatio Corporis et Sanguinis tuq quam ego indignus sumere intendo, sit peccatorum meorum remissio, sit delictorum perfecta purgatio, sit turpium cogitationum effugatio ac bonorum sensuum regeneratio, operumque tibi placentium salubris efficacia, animæ quoque ct corporis contra inimicorum meorum insidias firmissima tuitio. Arnen.

III.

Oratio Sancti Thomæ Aquinatis.

(Indulg. 100 dierum, Leo PP. XIII., 20 Dec. 1884.)

Omnipotens sempiterne Deus, ecce accedo ad sacramentum unigeniti Filii tui Domini nostri Jesu Christi: accedo tamquam infirmus ad medicum vitae, immundus ad fontem misericordiae, cæcus ad lumen claritatis aeternae, pauper et egenus ad Dominum coeli et terræ. Rogo ergo immensæ largitatis tuæ abundantiam, quatenus meam curare digneris infirmitatem, lavare foeditatem, illuminare cæcitatem, ditare paupertatem, vestire nuditatem: ut panem Angelorum, Regem regum, et Dominum dominantium, tanta suscipiam reverentia et humilitate, tanta contritione et devotione, tanta puritate et fide, tali proposito et intentione, sicut expedit saluti animæ meæ. Da mihi, quæso, Dominici Corporis et Sanguinis non solum suscipere sacramentum, sed etiam rem et virtutem sacramenti. O mitissime Deus, da mihi Corpus unigeniti Filii tui Domini nostri Jesu Christi, quod traxit de Virgine Maria, sic suscipere, ut corpori

suo mystico merear incorporari, et inter ejus membra connumerari. O amantissime Pater, concede mihi dilectum Filium tuum, quem nunc velatum in via suscipere propono, revelata tandem facie perpetuo contemplari. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Arnen.

INDULGENCED PRAYERS FOR PRIESTS.

1.

Prayer before Mass.

(Indulgence of fifty days.—Gregory XIII.—This indulgence, as also the following indulgences, are applicable to the souls in purgatory.)

Ego vofo celebrare Missam, et conficere Corpus et Sanguinem Domini nostri Jesu Christi, juxta ritum Sanctae Romanæ Ecclesiae, ad laudem omnipotentis Dei totiusque curiæ triumphantis, ad utilitatem meam totiusque curiæ militantis, pro omnibus, qui se commendarunt orationibus meis in genere et in specie, et pro felici statu Sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ poenitentiae, gratiam et consolationem S. Spiritus, perseverantiam in bonis operibus tribuat nobis omnipo tens et misericors Deus. Arnen.

II.

Prayer in Honor of St. Joseph.

(Indulgence of 100 days, if one recites this prayer before celebrating Mass.—Pius IX., 4 Febr. 1877.)

O felicem virum beatum Joseph, cui datum est Deum, quem multi reges voluerunt videre et non viderunt, audire et non audierunt, non solum videre et audire, sed portare, deosculari, vestire, et custodire!

V. Ora pro nobis, beate Joseph.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus, qui dedisti nobis regale sacerdotium, præsta, quæsumus, ut sicut beatus Joseph unigenitum Filium tuum natum ex Maria Virgine suis manibus reverenter tractare meruit et portare, ita nos facias cum cordis munditia et operis innocentia tuis sanctis altaribus deservire, ut sacrosanctum Filii tui Corpus et Sanguinem hodie digne sumamus, et in futuro saeculo praemium habere mereamur aeternum. Per Christum Dominum nostrum. Arnen.

III.

Another Prayer to St. Joseph.

(Indulgence of one hundred days, once a day.—Pius IX., February 4, 1877.)

Virginum custos et pater, sancte Joseph, cujus fideli custodiæ ipsa Innocentia Christus Jesus et Virgo virginum Maria commissa fuit, te per hoc utrumque carissimum pignus Jesum et Mariam obsecro et obtestor, ut me ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore Jesu et Mariæ semper facias castissime famulari. *R.* Arnen.

(Aratiarum Hctio

POST MISSAM.

(Indulg. unius anni pro recitatione præter illam Cantici *Benedictus* et Ps. *Laudate* ct cum versiculis et tribus Orationibus adnexis, duarum sequ. Orationum, quarum altera S. Thomæ, altera vero S. Bonaventuræ.—Leo PP. XIII., 20 Decembris, 18S4.)

Antiphona.

Trium puerorum cantemus hymnum: quem cantabant Sancti in camino ignis, benedicentes Dominum.

Quæ Antiphona in /estis duplicibus tantum duplicatur; et Tempore Paschali, additur in fine : Alleluja.

Canticum Trium Puerorum.

Dan, 3.

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

Benedicite Angeli Domini Domino: benedicite coeli Domino.

Benedicite aquæ omnes, quæ super cœlos sunt, Domino: benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: benedicite stellæ coeli Domino.

Benedicite omnis imber et ros Domino: benedicite omnes Spiritus Dei Domino.

Benedicite ignis et æstus Domino: benedicite frigus et æstus Domino.

Benedicite rores et pruina Domino: benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino; benedicite noctes et dies Domino.

Benedicite lux et tenebræ Domino: benedicite fulgura et nubes Domino.

Benedicat terra Dominum: laudet et superexaltet eum in sæcula.

Benedicite montes et colles Domino: benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: benedicite maria et flumina Domino.

Benedicite cete, et omnia quæ moventur in aquis, Domino: benedicite omnes volucres coeli Domino.

Benedicite omnes bestiæ et pecora Domino: benedicite filii hominum Domino.

Benedicat Israel Dominum: laudet et superexaltet eum in sæcula.

Benedicite sacerdotes Domini Domino: benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedicite Anania, Azaria, Misael Domino: laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum Sancto Spiritu: laudemus, et superexaltemus eum in sæcula.

Benedictus es, Domine, in firmamento coeli: et laudabilis et gloriosus et superexaltatus in sæcula.

Psalmus 150.

Laudate Dominum in Sanctis ejus: laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Gloria Patri.

Deinde Repetitur Antiphona :

Trium puerorum cantemus hymnum: quem cantabant Sancti in camino ignis, benedicentes Dominum. (Alleluja.)

Deinde Sacerdos dicit:

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster.
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
K Confiteantur tibi, Domine, omnia opera tua.
R. Et Sancti tui benedicant tibi.
V. Exultabunt Sancti in gloria.
R. Laetabuntur in cubilibus suis.
V. Non nobis, Domine, non nobis.
R. Sed nomini tuo da gloriam.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
K Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, qui tribus pueris mitigasti flammas ignium; concede propitius, ut nos famulos tuos non exurat flamma vitiorum.

Actiones nostras, quæsumus, Domine, aspirando praeveni et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et perte coepta finiatur.

Da nobis, quæsumus, Domine, vitiorum nostrorum flammas extinguere, qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Christum Dominum nostrum. Arnen.

ORATIONES

POST CELEBRATIONEM ET COMMUNIONEM DICENDÆ.

I.

Oratio Sancti Thomae Aquinatis.

Gratias tibi ago, Domine sancte, Pater omnipotens, aeterne Deus, qui me peccatorem indignum famulum tuum, nullis meis meritis, sed sola dignatione misericordiæ tuæ satiare dignatus es pretioso Corpore et Sanguine Filii tui Domini nostri Jesu Christi. Et precor, ut haec sancta communio non sit mihi reatus ad poenam, sed intercessio salutaris ad veniam. Sit mihi armatura fidei, et scutum bonae voluntatis. Sit vitiorum meorum evacuatio: concupiscentiae et libidinis exterminatio: caritatis et patientiae, humilitatis et obedientiæ, omniumque virtutum augmentatio: contra insidias inimicorum omnium, tam visibilium quam invisibilium, firma defensio: motuum meorum, tam carnalium quam spiritualium, perfecta quietatio: in te uno ac vero Deo firma adhæsio: atque finis mei felix consummatio. Et precor te, ut ad illud ineffabile convivium me peccatorem perducere digneris, ubi tu cum Filio tuo et Spiritu Sancto, Sanctis tuis es lux vera, satietas plena, gaudium sempiternum, jucunditas consummata, et felicitas perfecta. Per eumdem Christum Dominum nostrum. Amen.

II.

Oratio Sancti Bonaventuræ.

Transfige, dulcissime Domine Jesu, medullas et viscera animæ meæ suavissimo ac saluberrimo amoris tui vulnere, vera serenaque et apostolica sanctissima caritate, ut langueat et liquefiat anima mea solo semper amore et

desiderio tui, te concupiscat et deficiat in atria tua, cupiat dissolvi et esse tecum. Da, ut anima mea te esuriat, panem Angelorum, refectionem animarum sanctarum, panem nostrum quotidianum supersubstantialem, habentem omnem dulcedinem et saporem et omne delectamentum suavitatis: te, in quem desiderant Angeli prospicere, semper esuriat et comedat cor meum, et dulcedine saporis tui repleantur viscera animæ meæ: te semper sitiat fontem vitæ, fontem sapientiæ et scientiæ, fontem æterni luminis, torrentem voluptatis, ubertatem domus Dei: te semper ambiat, te quaerat, te inveniat, ad te tendat, ad te perveniat, te meditetur, te loquatur, et omnia operetur in-laudem et gloriam nominis tui, cum humilitate et discretione, cum dilectione et delectatione cum facilitate et affectu, cum perseverantia usque in finem: et tu sis solus semper spes mea, tota fiducia mea, divitiæ meæ, delectatio mea, jucunditas mea gaudium meum, quies et tranquillitas mea, pax mea, suavitas mea, odor meus, dulcedo mea, cibus meus, refectio mea, refugium meum, auxilium meum, sapientia mea, portio mea, possessio mea, thesaurus meus, in quo fixa et firma et immobiliter semper sit radicata mens mea et cor meum. Arnen.

III.

Rhythmus S. Thomæ ad Sacram Eucharistiam.

(Indulg. 100 dierum, Leo PP. XIII., 20 Dec. 1SS4.)

Adoro te devote, latens Deitas,
Quæ sub his figuris vere latitas;
Tibi se cor meum totum subjicit:
Quia te contemplans totum deficit.

Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius:
Nil hoc verbo Veritatis verius.

In cruce latebat sola Deitas;
At hic latet simul et humanitas.
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.

Plagas, sicut Thomas, non intueor;
Deum tamen meum te confiteor:
Fac me tibi semper magis credere,
In te spem habere, te diligere.

O memoriale mortis Domini !
Panis vivus, vitam præstans homini:
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.

Pie Pelicane, Jesu Domine,
Me immundum munda tuo sanguine:
Cujus una stilla salvum facere
Totum' mundum quit ab omni scelere.

Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio;
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ.
Amen.

INDULGENCED PRAYERS FOR PRIESTS.

I.

Prayers after Mass.

(Indulgence of three years.—This indulgence, as also lhe following indulgences, are applicable to the souls in purgatory.—Pius IX., Dec. ii, 1S46.)

Obsecro te, dulcissime Domine Jesu Christe, ut Passio tua sit mihi virtus, qua muniar, protegar, atque defendar: vulnera tua sint mihi cibus potusque, quibus pascar,

inebrier, atque delecter; aspersio Sanguinis tui sit mihi ablutio omnium delictorum meorum, mors tua sit mihi gloria sempiterna. In his sit mihi refectio, exultatio, sanitas, et dulcedo cordis mei. Oui vivis et regnas in sæcula saeculorum. Arnen.

II.

Invocation of St. Ignatius.

(Post Missam Indulg. 7 annorum semel in die; aliter 300 dierum toties quoties. Indulg. plenar. semel in mense, si hæc Oratio quotidie recitatur.—Pius IX., 9 Jan. 1854.)

Anima Christi, sanctifica me; Corpus Christi, salva me; Sanguis Christi, inebria me; Aqua lateris Christi, lava me; Passio Christi, conforta me. O bone Jesu, exaudi me; intra Vulnera tua absconde me; ne permittas me separari a te; ab hoste maligno defende me; in hora mortis meæ voca me, et jube me venire ad te, ut cum Angelis tuis laudem te in sæcula sæculorum. Amen.

III.

Prayer before the Crucifix.

(Plenary indulgence for those that recite it after Confession and Communion, and who add some other prayer to the intention of His Holiness.—Pius IX., July 31, 1858.)

En ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor, ut meum in cor vividos fidei, spei et caritatis sensus, atque veram peccatorum meorum poenitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu et dolore tua quinque Vulnera mecum ipse considero ac mente contemplor, illud præ oculis habens, quod jam in ore ponebat suo David propheta de te, O bone Jesu: " Foderunt manus meas et pedes meos, dinumeraverunt omnia ossa mea."

Preparation for XUass and (Jljanksgioinq after i

II.

CONSIDERATIONS AND AFFECTIONS. VARIOUS FRA YERS.

We do not precisely know when St. Alphonsus composed and published this little work; but it is probably that which is found in the collection printed in 1758 undei the title of *Novena of Christmas,* and which Cardinal Villecourt (1. 6, p. I,, ch. v. et vi. l *Tableau chronl}* mentions in these words: "Acts for preparation and thanksgiving, preceded by a few considerations on the Holy Sacrifice of the Mass."—Ed.

INTRODUCTION.

i. Importance oe the Holy Sacrifice.

Man cannot perform a more holy, a more grand, and a more sublime action than to celebrate a Mass, in regard to which the Council of Trent says: "We must needs confess that no other work can be performed by the faithful so holy and divine as this tremendous mystery itself."[1] God himself cannot cause an action to be performed that is holier and grander than the celebration of Mass. /XII the sacrifices of the Old Law were but a shadow, a figure, of our divine Sacrifice. The sacrifice of the lives of all the saints, of all the angels, of the Mother of God herself, would certainly never procure for God the honor that a single Mass procures, because only the Mass renders to God an infinite honor.

The Mass is therefore an action that renders to God the greatest honor that can be rendered to him, and that obtains the most powerful suffrage for the souls in purgatory. It is also an action that breaks most triumphantly the powers of hell, that most efficaciously appeases the anger of the Lord against sinners, and that obtains for us most abundant graces. *For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine sfringing forth virgins?*[2] At the Mass the

[1] " Necessario fatemur nullum aliud opus adeo sanctum ac divinum a Christi fidelibus tractari posse, quam hoc tremendum mysterium."—*Sess.* xxii. *Deer, de obs. in eclebr. M.*

[2] " Quid enim bonum ejus est. et quid pulchrum ejus, nisi frumentum electorum, ct vinum germinans virgines ?"———— ix. 17.

Son of God himself sacrifices himself to his eternal Father and gives himself to us in the Holy Sacrament, which contains all that is good and beautiful in the Church; for, as St. Thomas says, all the other sacraments have as their end the Eucharist—" Nearly all the sacraments are brought to perfection in the Eucharist."[1]

Every Mass that is celebrated procures for the world the greatest benefits that the Sacrifice on the cross procured for it, according to the teaching of the angelic Doctor who says: " Whatever is the effect of the Passion of our Lord, is also entirely the effect of this sacrament."[2] The holy Church also assures us of this when she says: " As many times as this commemorative sacrifice is celebrated, so often is the work of our redemption performed."[3] In fact, it is the same Redeemer who is the Victim offered on the altar where he offers himself as a sacrifice by the ministry of the priests; and the Council of Trent teaches: " For the victim is one and the same—the same now offering by the ministry of priests, who then offered himself on the cross, the manner alone of offering being different."[4] Thus, as the Doctors teach, if Jesus Christ had not yet come into the world, the priest would make him come by pronouncing the form of Consecration according to the celebrated sentence of St. Augustine: " O sublime dignity of priests, in whose hands, as in the womb of the Virgin, the Son of God became incarnate !"[5] The sacrifice of the cross is applied

1 " Fere omnia Sacramenta in Eucharistia consummantur."—P. 3, q. 65, a. 3.

2 " Quidquid est effectus Dominicæ passionis, totum etiam est effectus hujus Sacramenti."—*In Jo.* 6, *lect.* 6.

3 " Quoties hujus Hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur."—*Doni.* ix. *post Pent.*

4 ""Una enim cademque est Hostia, idem nunc offerens Sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa."——— xxii. *De sacrif. M.* c. ii.

5 ""O veneranda Sacerdotum dignitas, in quorum manibus, velut in

to tis by a Sacrifice of the altar. The Passion of our Lord renders us capable of redemption; Mass puts us in possession of it, and makes us participate in the merits of Jesus Christ.

We are then incapable, by any work that we may perform, of thanking God for the innumerable benefits that he has conferred upon us; but by offering to him Jesus Christ at the Sacrifice of the Mass, we render him worthy thanksgiving. St. Irenaeus says: "The divine Sacrifice was instituted that we might not be ungrateful to God."[1] Moreover, by this sacrifice we can obtain all graces. It has been promised us that we shall obtain all that we shall ask of God in the name of Jesus Christ: *If you ask the Father anything in My name, he will give it to you*[2] how much more confidently should we hope to obtain what we ask, when we offer him Jesus Christ himself! Our loving Redeemer is continually making intercession for us in heaven: *Tho also maketh intercession for us.*[3] But this is done more especially at the time of the Sacrifice of the Mass, in which, by the hands of the priest, he presents himself to his Father to obtain graces for us. If we knew that all the saints, with the Blessed Virgin, were praying for us, what confidence would we not have to obtain favors! Now, a single prayer of Jesus Christ can effect infinitely more than all the prayers of the saints.

Poor, wretched sinners, what would become of us if we had not this divine Sacrifice to appease the Lord? "For the Lord," says the Council of Trent, "appeases by the oblation thereof, and, granting the grace and utero Virginis, Filius Dei incarnatur!"—*Molina, Instit. Sac.* tr. 1, c. 5,

1 "Divinum Sacrificium ideo institutum est, ne nos ingrati simus apud Deum." *Adv. Iher.* l. 4, c. 3

2 "Si quid petieritis Patrem in nomine meo, dabit vobis."—*John,*

3 "Qui etiam interpellat pro nobis."—*Roni.* viii. 34.

gift of penitence, forgives even heinous crimes and sins."[1] In a word, as the Passion of Jesus Christ was sufficient to save the whole world, so is a single Mass sufficient to save it. Hence, while offering the chalice, the priest says: "We offer unto Thee, O Lord! the chalice of salvation, . . . for our salvation, and for that of the whole world."[2]

2. The Mass that is celebrated with but Little Respect and Devotion.

Let us thence conclude what will be the account that will have to be rendered by priests who celebrate this great sacrifice without reverence. The Venerable Father John d'Avila, hearing that a priest had died after having celebrated his first Mass, cried out: "O what a terrible account will this priest have to render for this first Mass!" Alas! where do we find devotion, reverence, among the priests that say Mass? Mass is, as we have said, the sublimest, the holiest action; so that, according to the Council of Trent, we should perform it with as much devotion and purity of conscience as possible: "It is sufficiently clear that all industry and diligence are to be applied to this end; that it be performed with the greatest possible inward cleanness and purity of heart, and outward show of devotion and piety."[3] Nevertheless, this action is the most neglected by many priests. Certainly, they would use more care in performing a part in a comedy than they would in cele-

[1] "Hujus quippe oblatione placatus Dominus, gratiam et donum pœnitentiæ concedens, crimina et peccata etiam ingentia dimittit."—Sess. xxii. *De Sacrif. M.* c. ii.

[2] "Offerimus tibi, Domine, calicem salutaris . . . pro nostra et totius mundi salute."

[3] "Satis apparet omnem operam et diligentiam in eo ponendam esse, ut, quanta maxima fieri potest interiori cordis munditia atque exteriori devotionis ac pietatis specie, peragatur."—*Sets.* xxii. *Deer. de obs. in cel. M.*

brating Mass. There are some that go so far as to say Mass in less than a quarter of an hour. This cannot be excused from a mortal sin even when it would be a Mass for the dead, as we have proved in our Moral Theology·,' for it is impossible to celebrate Mass in so short a time without neglecting in a serious manner the words and the ceremonies; without gravely failing in the respect and gravity that such a Sacrifice demands; and, moreover, without giving great scandal to seculars.

In speaking of this subject, one should shed tears, and tears of blood. On the day of judgment, priests that celebrate in this manner will be greatly to be pitied. But greatly are also to be compassionated bishops that permit them to celebrate Mass; for bishops, as in the common opinion of Doctors, and as is certain according to the Council of Trent, are strictly obliged to forbid priests to celebrate Mass if they say it with such an irreverence (called impiety by the Council), which, while speaking of this divine Sacrifice, expresses itself thus: "The holy Synod decrees that the ordinary bishops of places shall take diligent care, and be bound, to prohibit all those things that irreverence (which can hardly be separated from impiety) has introduced."[2] To fulfil this precept of the Council conformably to the terms quoted, " they shall take diligent care, and be bound, to prohibit." The bishops are therefore obliged continually to watch and to gather information in regard to the manner in which the Masses are celebrated in their dioceses, and to suspend from celebrating Mass those that perform this duty without due care and without befitting gravity. Besides, this obligation imposed on the bishops regards, not only secular priests, but also

1 *Theol. mor.* l. 6, n. 400.

2 " Decernit sancta synodus ut Ordinarii locorum ea omnia prohibere sedulo curent ac teneantur, quæ irreverentia (quæ ab impietate vix sejuncta esse potest) induxit."—.SWj. xxii. *de obs. in cel. M.*

religious; for by the same decree the bishops are in this respect appointed apostolic delegates—" As delegates of the Apostolic See, they may prohibit, ordain, reform, and establish, and may compel the faithful people inviolably to observe them, by ecclesiastical censures and other penalties." [1]

However, notwithstanding all this, we must say that it is a pity to see priests ordinarily holding in contempt Jesus Christ when they celebrate this august mystery; and what causes most astonishment is to see even religious belonging to the reformed Orders, in which regular observance should reign, saying Mass in such a way that they would scandalize even Turks and idolaters.

It is true that the Sacrifice of the altar suffices to pacify God for all the sins of the world; but how can it pacify him for the injuries that priests heap upon him during the time that they offer the sacrifice to him? In celebrating Mass with so little respect, they on their part cause God more dishonor than honor; they offend him then by outraging the divine Victim even though they offer him to God. The heretic who does not believe in the real presence of Jesus Christ in the holy Sacrifice is guilty; but more guilty is he who believes in it and manifests no respect for it. Moreover, the priest who celebrates Mass with little respect causes those that are present to lose the esteem and the veneration due to the majesty of so great a sacrament. The Jewish people had at first great veneration for Jesus Christ; but when they saw him despised by the priests, they lost all the esteem that they had entertained for him. So, also, at present the people lose the respect that they had for Mass when they see it treated with so much negligence and indevotion by priests. As a Mass celebrated devoutly inspires devotion, so, on the contrary, the irrev-

[1] " Ipsi, ut delegati Sedis Apostolicæ, prohibeant, mandent, corrigant, atque, ad ea servanda, censuris aliisque poenis compellant."

erence of the priest diminishes the veneration and even the faith of those that are present. In fact, how could the indevotion of the priest, who is the minister of this divine Sacrifice and the guardian of the body of Jesus Christ, inspire others with sentiments of respect and devotion ? What idea can a priest give to others, of the sanctity and the majesty of so august a mystery, who shows for it contempt rather than veneration ?

But one will say: Seculars complain of priests when the Mass is long. What ! is the little devotion that seculars have, to be the rule governing the amount of respect with which the priest should celebrate Mass? I add that if all the priests would celebrate with the respect and the gravity that are due to this great sacrifice, seculars would assuredly be penetrated with a quite different veneration for Mass; and they would not complain of being obliged to hear a Mass that lasts half an hour. But usually seeing only Masses that inspire anything but respect and devotion, they assume the habit of indevotion and languor in the faith. Then if they see a priest celebrate Mass with befitting reverence, that bad habit makes them feel annoyed, and they complain; and those that do not grow tired by remaining several hours at a gaming-table, or in an ante-chamber to pay court to a man of this world, find it irksome to spend half an hour in a church in order to hear Mass. If all the priests, says an author, would celebrate Mass as priests, seculars would hear Mass devoutly as Christians.

How astonishing ! God enjoined upon priests of the Old Law to tremble at the mere sight of the sanctuary —*Pavete ad sanctuarium meum;'* and the priests of Jesus Christ should dare to remain at the altar in the presence of the incarnate Word to offer him as a sacrifice, to hold him in their hands, and to nourish themselves with his adorable flesh,—to do all this with little respect*!

[*Lcvit.* xxvi. 2

For my part, says one of them, I do not fail in what is essential; to fail in the ceremonies is a trifling matter. Let him who speaks in this manner listen to the words that the Lord addressed to those that neglected the ceremonies of the ancient sacrifices: *But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments and ceremonies which I command thee this day, all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, cursed in the field.* . . St. Teresa used to say: " For the least of the ceremonies of the Church I would lay down my life a thousand times."[2] And the priest should set little value on the ceremonies of Mass! Father Suarez[3] teaches that the omission of any ceremony in the Mass is a sin; and Doctors agree in saying that a notable negligence in the ceremonies, which must necessarily be the case if one celebrates Mass too hurriedly, is a mortal sin, as well on account of the great irreverence that one commits against the holy Sacrifice as on account of the scandal given thereby to those that are present by making them lose the veneration that is due to the Mass. *To you, O priests, that despise My name, and have said: Wherein have we despised Thy name? . . . In that you say: The table of the Lord is contemptible?* The contempt that priests have for the altar is the cause why others also show contempt for it.

Because Mass is so badly celebrated, we see that among so many priests there are so few saints. Moses did not emerge from the interview that he had with God with-

[1] "Quod si audire nolueris vocem Domini Dei tui, ut custodias et facias omnia mandata ejus et cæremonias, quas ego præcipio tibi hodie, venient super te omnes maledictiones istæ, et apprehendent te. Maledictus eris in civitate, maledictus in agro. . . —*Deut.* xxviii. 15.

[2] *Life,* ch. 33. [3] *De Sacram,* d. 84, s. 2.

[4] " Ad vos, o Sacerdotes, qui despicitis nomen meum, et dixistis: In quo despeximus nomen tuum? . . . In eo quod dicitis: Mensa Domini despecta est."—*Mal.* i. 6.

out being entirely inflamed with love so that his face was resplendent with light; in the same way no priest should leave the altar without being inflamed with new fervor. But experience shows that the priests who celebrate Mass with little devotion always continue in the same faults. They are seen to be always lukewarm, always impatient, proud, envious, always attached to their own honor, to their own interest, to the pleasures and pastimes of the world. Where is therefore the fruit of so many divine Sacrifices that they offer every day on the altar of the Lord, and of so many Communions in which every day they nourish themselves with the flesh of Jesus Christ?

3. Preparation for Mass.

Cardinal Bona gives us this advice: "The defect is not in the food, but in the disposition of the one that eats it."[1] Hence, to come to the point, I say that the first cause why priests commit so many faults and celebrate with so little devotion and respect is that they go to the altar without thinking of what they are going to do; one goes to the altar through a motive of self-interest, through habit, without the proper disposition, and without preparation.

As for the *disposition:* in order to derive benefit from the Mass two things are necessary—the desire co advance in divine love, and detachment from earthly affections. Divine love finds no room in a heart filled with the things of the earth; it cannot enter there.

As for the *preparation:* at least a half-hour's, or, at the very least, a quarter of an hour's, meditation should be devoted to it. What devotion can be brought to the Mass by a priest who goes to celebrate Mass without preparation, passing at once to the altar from worldly

[1] "Defectus non in cibo est, sed in edentis dispositione."—*De Sacr. M.* c. 6, § 6.

occupations and discourse, without even thinking of what he is going to do?

It is indeed remarkable that so many excellent authors—Cardinal Bona, Fathers Molina, Mansi, and Sabatini, and many others—earnestly recommend the preparation for Mass, and have written for this purpose so beautiful considerations and affections; and yet how many are there that make this preparation? I have therefore thought of publishing the following Considerations and Affections as a preparation for Mass for every day of the week. I have tried to make them very short, so that priests who cannot spend much time in preparation may at least read these few reflections before celebrating, and recite the acts that follow them.

4. Thanksgiving.

At the end I have added some other Affections and Prayers for thanksgiving after Mass; for the neglect of making the thanksgiving is also a very deplorable disorder, which is the cause why priests derive so little benefit from the holy Sacrifice. What a pity to see so many priests who, having scarcely said Mass, leave the church or begin to speak about useless things! Authors also strive to recommend the union with God after Communion; but who are the priests that observe this practice? There are some; but they are rare. We even see religious who, living in solitude, say many prayers at other times, but who are careless about uniting themselves to God after Mass.

Many grave authors, however, teach that holy Communion, as long as the sacramental species last, produce more and more fruit in the soul, according as we multiply the acts by which we dispose ourselves to receive graces. Besides, they say that the good acts after Communion are of much more value and merit before God than if they were made at some other time; and with

reason, for then the soul is united with Jesus Christ, according to what he himself has said: *He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him.*[1] On his part our Lord, at this moment, seems to be more disposed to distribute his graces. St. Teresa assures us that Jesus Christ after Communion places himself in our soul as upon a throne of grace, and he says to it: *What wilt thou that I should do to thee?*[2] Dear soul, ask graces of me; I have expressly come to do thee favors; ask of me now what thou wishest of me, and thou wilt obtain it. In the same manner Father Balthasar Alvarez and all the mystical Doctors recommend that one should set a high value on the time that follows Communion. The Venerable John d'Avila, even during his missions, as is related in his life, spent at least two hours in prayer after Mass.

5. A Word to those that Abstain from saying Mass through Humility.

Before coming to the Considerations, it seems fitting to add here the opinion expressed by a wise author in regard to those who through humility abstain from celebrating Mass. These priests say: I abstain from celebrating Mass often, because I know that I am unworthy of such a privilege. The author answers them, that it is well to abstain from saying Mass out of humility, but that to do so is not the best act: the acts of humility procure honor to God, but it is a finite honor, which comes from us; while the honor that we render to him in celebrating Mass is an infinite honor, because it is given to God by a divine Person. When, therefore, we take care to prepare ourselves to celebrate Mass with such a devotion as our weakness will permit us, we procure much more glory to God by celebrating Mass than by abstaining from doing so through humility.

1 "Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in *illo.*"—*John,* vi. 57.

2 " Quid libi vis faciam ?"—*Mark,* x. 51.

Preparation for ittass.

CONSIDERATIONS AND AFFECTIONS FOR EVERY DAY IN THE WEEK.

I.

For Sunday.

Consideration.

De stercore erigens pauperem, ut collocet eum cum principibus populi sui.
Ps. exii. 7, 8.

(Raising up the needy from the earth, and lifting up the poor out of the dunghill.

Consider, O priest, that God could not have made you greater in this world than he has done. For to what greater dignity could he have raised you, than to make you his minister on earth for those things that belong to his greater glory? He has allowed you to ascend the altar, to sacrifice thereon his own Son. In how many ways has he not chosen you, in order to make you a priest! Out of innumerable creatures whom he might have made, he has chosen you, and has placed you in the world. Again, from the midst of millions of infidels and heretics he has chosen to place you in the true Church: he has made you a Christian and a Catholic. Moreover, out of so many millions of believers he has made you a priest.

Ah! if God should have honored but one man in the world with the priesthood, with the power of causing the Incarnate Word to descend upon this earth and of delivering souls from hell by absolving them from their sins, in what estimation would not such a priest be held by all? and what thanksgivings would not this priest offer to God? What would he not do out of love for him, in seeing himself chosen before albother men for

so great an honor? But consider here, O priest, that the number of other priests in no way diminishes your own dignity and your own obligations.

It is with reason, then, that Almighty God expects every priest to belong entirely to himself. The Holy Scriptures call a priest *homo Dei,* that is, a man who belongs to God alone. The priests of the Old Law extended their hands over the victims to signify that they themselves offered their own lives in sacrifice, in the same way as they sacrificed the lives of the animals: and so in like manner, when the priests of the New Law extend their hands over the *oblata* they likewise declare that they are bound to offer their lives and their entire selves to God, in union with the life of Jesus Christ, whom they offer in the Holy Sacrifice.

Behold, then, you are now about to approach the altar, where by a few words you will call down the divine Word into your hands, and at the sound of your voice the substance of the bread and of the wine will be changed into the body and blood of Jesus Christ. You are going, moreover, to the altar as the ambassador of the human race, to intercede with God for the Church and for all mankind. Prepare yourself, then, by the following affections.

Affections.

O my God ! it is in me indeed that the words of David have their proper fulfilment: *De stercore erigens pauperem, ut collocet eum cum principibus populi sui.* For see how I, a miserable sinner, who for my sins-have deserved these many years to be imprisoned in hell beneath the devil's feet, abandoned by ail and by Thee my beloved Lord, am now about to celebrate, that is to offer Thee in sacrifice Thine own Son. Behold, in a few moments the King of Heaven, the Eternal Word, will at my word come down upon the altar. He will come into my

hands, to be offered by me, and then to feed me with his own most holy flesh.

O God of my soul, I, a priest! I, who have so often turned my back upon Thee! I, who for a mere trifle, or for a brief and empoisoned pleasure, have bartered Thy friendship and renounced Thy grace and Thy love. Ah! how wert Thou able to choose me among so many faithful and innocent souls to be Thy priest?

Enlighten me, I beseech Thee, O Lord; increase my faith: *Noverim te, noverim me.* Make me know who Thou art, who wiliest to give Thyself to me this morning; and who I am, who am about to receive Thee. I pray Thee, through the merits of Thy blood, cleanse my soul from its many stains before I ascend the altar. Pardon me, O my Jesus! before Thou comest into my hands and into my breast. I have offended and displeased Thee, the Sovereign Good;. I am sorry for this with all my soul.

I believe, my Redeemer, that Thou art the Son of God; that Thou didst die for me, and that Thou hast left Thyself in the most Holy Sacrament to be sacrificed by Thy priests, and to become our food.

I hope of Thee, through Thy Passion and Thy promises, to love Thee always for the time to come, and to possess Thee in eternity. I love Thee, my dear Redeemer—I love Thee more than myself; and because I love Thee, I repent with my whole heart of all my offences against Thee, because by them I have offended Thee who art infinite goodness.

I love Thee; my God; but I love Thee too little.

I would wish to love Thee as much as a priest is bound to love Thee. I desire to receive Thee with that

* It is well to repeat every day, immediately before celebrating, these four acts of faith, hope, love, and contrition; and this even though the meditation be already made.

love with which so many loving souls receive Thee. Inflame me, I beseech Thee, with Thy love, and make me all Thine own.

Eternal Father, I offer Thee this Sacrifice in thanksgiving for all Thy benefits to mankind, especially for those conferred on the sacred humanity of Jesus Christ, the most Blessed Virgin, on my guardian angel, and on all my patron saints: and I beg of Thee, through the merits of Jesus Christ, holy perseverance, Thy love, and all those other graces that Jesus, Mary, and my holy Advocates ask of Thee for me.

With regard to prayers for others, it will be well for the priest to recommend in the holy Mass those who are named in the following Memento :

Memento of the Living.

I. O Lord! I recommend to Thee the Sovereign Pontiff, and all prelates, confessors, preachers, and priests: grant them zeal and the spirit of their state, that they may give themselves to the salvation of souls.

II. My relatives, friends, and enemies; the dying who are on the point of leaving this world; and all the faithful who are in Thy grace: give them, O Lord, perseverance and the fervor in Thy love.

III. All infidels, heretics, and sinners: give them light and strength, that they may all know and love Thee.

Memento of the Dead.

I. I recommend to Thee, O Lord! the souls of my parents, benefactors, friends, and enemies; and of those who are in Purgatory through my fault.

II. The souls of the priests, and especially of those who labored for souls.

III. The souls of those who were most devout to the Passion of Jesus Christ, to the most Holy Sacrament, and to the divine Mother; the souls who are the most

forgotten; those who are suffering the most; and those who are nearest to the gate of Paradise.

Each Memento may be repeated every day; at least the intention may be made of recommending those here specified.

Forma Intentionis ad Missam Celebrandam.

Ad laudem et gloriam Sanctissimæ Trinitatis, in memoriam benedicti Salvatoris nostri Jesu Christi, vitae, passionis, mortis, et resurrectionis, ac in operum et meritorum suorum omni unique Sanctorum unionem; ad laudem quoque et exaltationem Beatissimæ semper Virginis ejus matris Mariae, coelestium Angelorum, Sanctorum atque Sanctarum, et signanter N. N. et aliorum devotorum meorum; offero, etiam cum ipsorum beatorum spirituum laudibus, Sanctorum omnium precibus et meritis, nunc et semper, hoc et omnia alia sacrificia, officia, orationes, et bona opera totius mundi, pro meis praesentibus et futuris animæ et corporis necessitatibus; in auxilium et consolationem meam, et in remissionem omnium peccatorum meorum, quorum veram contritionem semper habeo et habere intendo, conor et cupio; omniumque vivorum et defunctorum meorum parentum, fratrum, sororum, consanguineorum, amicorum, inimicorum, benefactorum in spiritualibus et temporalibus, superiorum, subditorum, ac illorum, quibus fui gravamen, scandalum, et occasio peccandi; pro omni gradu Sanctae Catholicae Ecclesiæ ac illius conservatione, augmento et exaltatione; Christianorum principum unione et concordia, hæresum exstirpatione, summi Pontificis salute, et animarum in purgatorio existentium liberatione; pro conservatione et augmento omnium observantium religionum, pro conversione omnium infidelium nationum, pro mihi commissis et commendatis. Denique pro illis omnibus vivis atque defunctis, pro quibus Dominus noster Jesus Christus et ejus Beatissima Mater et Virgo Maria sciunt et volunt

me debere orare: sic oro et obsecro, sic consecrare et sacrificare intendo et propono, ac juxta intentionem Sanctæ Catholicæ Ecclesiæ et meorum Superiorum pro debito voluntatem.

Ego N. minister, licet indignus. In nomine Patris et Filii et Spiritus Sancti. Amen. Cum intentione lucrandi et acquirendi omnes quascumque possum indulgentias.

II.

For Monday.

Consideration.

Hoc facite in meam commemorationem.—*Luc.* xxii. 19.
(Do this for a commemoration of me.)

It is the opinion of sound theologians that by these words priests are bound, when celebrating Mass, to call to mind the Passion and death of Jesus Christ. And it seems the Apostle requires the name of those who communicate: *Quotiescumque manducabitis panem hunc et calicem bibetis, mortem Domini annuntiabitis* (1 *Cor.* xi. 26). St. Thomas writes that for this very end the Redeemer has left us the most Holy Sacrament, namely, that we might ever remember the blessings that he has obtained for us and the love he has shown in dying forus: *Ut autem tanti beneficiijugis in nobis maneret memoria, Corpus suum in cibum ct Sanguinem in potum fidelibus reliquit {Off. Ss. Sacr.* lect. 4). And hence the most holy Sacrament is called, by the same holy Doctor, *Passionis memoriale.*

Consider, therefore, O priest, that this most Holy Victim which you are about to sacrifice is that same Lord who gave his blood and his life for you. But the Holy Mass is not only the memorial of the Sacrifice of the Cross, it is the very same Sacrifice; for he who offers it, and the Victim offered, are the same, namely, the Incarnate Word. The manner alone is different. The

one was a sacrifice of blood, this is unbloody; in the one Jesus Christ really died, in the other he dies mystically: *Una cadenique hostia, sola offerendi ratione diversa (Trident. Sess.* xxii. c. 2). Imagine, therefore, when you celebrate, that you are on Calvary, and that you are offering to God the blood and the life of his Son. And when you communicate, imagine that you are drawing from the wounds of the Saviour his precious blood.

Consider, moreover, that in every Mass the work of Redemption is renewed; so much so, that if Jesus Christ had not died once upon the Cross, the celebration of one Mass would procure for the world the very same blessings that we have received from the death of our Redeemer. [1] *Tantum valet* (says St. John Chrysostom) *celebratio Missæ quantum mors Christi in cruce.* So that all the merits of the Passion are applied to men by means of the Sacrifice of the altar, and more abundantly to the priests who offer it.

Hence St. Francis of Assisi (who considered himself unworthy of the priesthood, and therefore would never become a priest) exhorted priests to detach themselves from the things of the world, and to give themselves solely to the love and honor of their God, who had so greatly love and honored them; and he added that those priests were indeed exceedingly unhappy who, whilst they have Jesus so near to them on the altar, cherish in their hearts an attachment for anything of this world: *Videte sacerdotes* (these are the saint's words) *dignitatem vestram ; et sicut super omnes propter hoc mysterium 'honoravit vos Dominus, ita et vos diligite cum, ct honorate. Magna infirmitas, quando Jesum sic præsentem habetis, et aliud in toto mundo curatis'*

Affections,

O Lord! I am unworthy to appear before Thee; but encouraged by Thy goodness, who has chosen me in

[1] *John Herold, De Sanct.* s. 48,

spile of my unworthiness to be Thy priest, I come this morning to offer unto Thee Thy Son. I offer Thee, then, O my God! the spotless Lamb, in satisfaction for my sins and for those of all mankind.

Ecce Agnus Eci. Here is the Lamb Thou didst behold one day sacrificed for Thy glory and for our salvation upon the altar of the Cross. For the love of this Victim, so dear to Thee, apply his merits to my soul, and pardon me all the offences, great and small, that I have committed against Thee. I grieve with my whole heart for having offended Thee, the Infinite Goodness.

And Thou, my Jesus, come and wash away in Thy blood all my stains, ere I receive Thee this morning. *Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.* I am not worthy to receive Thee; but Thou, O heavenly physician, art able with one word to heal all my wounds. Come and heal me.

Erravi sicut ovis quas periit. I am that sheep who have wilfully chosen to damn myself, by flying away from Thee, my Redeemer; but Thou art the good shepherd, who hast given Thy life to save me. *Quare servum tuum, quia mandata tua non sum oblitus.* Seek me, O my Jesus; do not abandon me. Seek me, and bind me on Thy shoulders, for I firmly purpose to serve and love Thee as much as I am able.

Thou has said, *Oves meæ vocem meam audiunt, et non rapiet cas quisque de manu mea.* Thou art calling me to love Thee: behold, I leave all and come to Thee, my Life. I desire to obey Thee in all things. I renounce all the pleasures of the world, since Thou dost deign to give me this morning Thy mosj holy flesh to be my food.

I love Thee, O my Jesus, above every good; and I desire to receive Thee, in order to love Thee more. Thou givest Thyself wholly to me; I give myself all to Thee.

Thou shall be always my all, my only good, my only love.

O Mary, my Mother, obtain for me a portion of that humility and fervor with which thou didst receive Jesus in thy Holy Communions.

III.

For Tuesday.

Consideration.

Hic est Filius meus dilectus, in quo mihi bene complacui.—*Matt.* xvii. 5.
(This is my beloved Son, in whom I am well pleased).

In the Old Law, men honored God by many sacrifices; but in the New, God is more honored by one single Mass than by all the old sacrifices, for these were but the shadow and type of our Sacrifice of the altar.

In the Holy Mass, God is honored as much as he deserves to be honored, since the same infinite honor is paid to him again that Jesus Christ paid to him when he sacrificed himself upon the Cross. One single Mass gives more honor to God than have given to him, or will give him all the prayers and penances of the saints, the labors of the apostles, all the torments of the martyrs and all the burning love of the seraphim and of the divine Mother. Now, it is this honor, Q priest, which God desires to receive this morning from you.

It is also just that God should be thanked for all the immense blessings which, in his infinite goodness, he has conferred upon us. But what fitting thanksgiving can we miserable creatures offer to him? If the Lord had only but once shown us one single mark of affection, even then he would deserve an infinite thanksgiving from us, inasmuch as that affection is the gift and favor of an infinite God. But see he has given us a way of not remaining overwhelmed with confusion in the midst of such obligations, and of thanking him worthily. And

how? By offering to him Jesus in the Mass. In this way God is fully thanked and satisfied.

This great Victim which is offered to him is his own very Son, in whom he finds his delight. The sacrifice is of the life of a God, who in the Consecration and in the Communion is sacrificed by a mystical death. It was in this way that David thanked God for all the graces he had received: *Quid retribuam Domino pro omnibus quee retribuit mihi'I calicem salutaris accipiam QPs.* cxv. 13). And so Jesus himself thanked his divine Father for all the blessings conferred upon mankind: *Iit accepto calice gratias egit et dixit : Accipite, et dividite inter vos (Luke,* xxii. 17).

Affections.

O my God and my Creator, how couldst Thou choose me to honor Thee by means of the Sacrifice of Thy Son, when in past times I have so dishonored Thee by the insults I have offered Thee? Instead of punishing me in hell, Thou hast honored me in making me a priest and the minister of Thy glory.

Since, then, Thou dost deign and art pleased to receive this great Sacrifice from my hands, I unite my poor heart to the Heart of Jesus Christ, and in his name I offer it to Thee, in acknowledgment of Thy supreme dominion.

Would that I could see Thy infinite majesty adored and loved by all men! May the honor that I pay Thee this morning, in sacrificing to Thee Thy Son, make amends for all the dishonor that men have shown and show Thee by their sins!

I intend at the same time to thank Thee by this Mass for all the blessings conferred upon the world, and especially on me a miserable sinner, who have deserved for my ingratitude to be abandoned by Thee; for I have gone on multiplying my sins, and Thou hast continued to increase Thy graces to me. I thank Thee, O infinite

Goodness; rather I will say, Jesus Christ thanks Thee for me.

Enlighten me, I beseech Thee, O Lord, this morning, through the merits of Jesus Christ; inflame me with Thy love, and detach me from the earth: do not allow me any longer to resist so many winning arts of Thy love. I love Thee, O Sovereign Good, with all my heart. I desire to leave all, inorder to please Thee. O God, worthy of infinite love, make known to me, I pray Thee, more and more the greatness of Thy goodness, so that I may become evermore enamoured of Thee, and may labor to please Thee in all things without reserve.

Thou hast shown Thyself enamoured of my soul, and shall I be able to love any but Thee? No, my Lord; henceforward I will live for Thee alone: I will love Thee only, who indeed deservest all my love. O Eternal Father, I hope in the blood of Jesus Christ that Thou by Thy grace wilt carry this my desire into effect. Thou hast shown me so many favors when I was flying away from Thee; much more then am I bound to hope from Thee, now that I seek and desire nought but Thy love. O Mary, my Mother, who carried in thy bosom that God whom I am going this morning to receive, help me to receive him with humility and love.

IV.

For Wednesday.

Consideration.

Ipse est propitiatio pro peccatis nostris.—i ii. 2.

(He is the propitiation for our sins.)

Consider that the punishment due to sins is remitted by the Sacrifice of the altar, and immense benefits arc obtained in favor of sinners. Unhappy should we be were there not this great Sacrifice to withhold the divine justice from inflicting those just chastisements that our sins deserve. It is certain that all the victims of the Old

IV. For Wednesday.

Law were not able to appease the indignation of God against sinners. *Numquidplacaripotest Dominus in millibus arietum I (Mich.* vi. 7.) Even had the lives of all men and all angels been sacrificed, the divine justice would not have been worthily satisfied for one single sin committed by a creature against its Creator. Jesus Christ alone was able to make satisfaction for our sins. */pse est propitiatio pro peccatis nostris.* And for this end the eternal Father sent him into the world, that by becoming mortal man he might appease for sinners. And this sacrifice is renewed in every Mass that is celebrated.

Consider, therefore, O priest, your great office, to be the mediator between God and sinners, by offering upon the altar the life and merits of Jesus Christ, for the sake of which the Lord is moved to grant to sinners light and strength, and then the pardon of their sins: *Hac oblatione placatus Dominus, gratiam et donum pœnitentice concedens, crimina et peccata etiam ingentia dimittit (Trid. Sess.* xxii. c. 2). Oh, how much more powerfully does the voice of the innocent blood of the Redeemer cry out for pity on us, than did the blood of Abel cry out for vengeance against Cain! *Accessistis ad Mediatorem Jcsum, et sanguinis aspersionem melius loquentem quam Abel (Ileb.* xii. 22.)

Affections.

O great God, Thou art indignant against sinners, and with too great reason; for they repay Thee with ingratitude for all that great love Thou hast shown them. But if the sins of the world are great, greater is the offering and the gift which this morning I am about to present to Thee: *Non sicut delictum, ifa et donum (Rom.* v. 15). I offer to Thee this morning the Sacrifice of Thine own Son: may this Victim, so dear to Thee, appease Thee, and move Thee to have pity on all poor sinners, who either know Thee not, or if they know Thee, will not love Thee, and live deprived of Thy grace. Give

them light and strength to come out of the miserable state in which they are blindly living.

I pray to Thee for all, but especially for myself who have been favored by Thee more highly than others, and who have been more ungrateful than others in offending and despising Thee. For the love of Jesus Christ, pardon me, O my God! all my sins, mortal and venial: all acts of impatience, my untruths, my intemperance, the distractions and negligences at Mass, in my Office, and in prayer. I repent of them all, because they have offended Thee, the infinite Goodness, who dost deserve from all men, but especially from me, a priest, infinite love.

I love Thee, infinite Goodness; I love Thee above all things; and I promise Thee to be willing to die rather than wilfully to give Thee the slightest displeasure. Ah, my Jesus, Thy death, Thy blood, are my hope. By Thy merits I ask of Thee and I hope for the grace to be faithful to Thee, and to love Thee with all my heart, and to love none but Thee. Most holy Mary, may thy assistance accompany me now that I go to offer this great Sacrifice to God.

V.

For Thursday.

Consideration.

In omnibus divites facti estis in illo.—i *Cor.* i. 5.
(In all things you are made rich in Him.)

Consider that by means of the Holy Mass Almighty God hears more quickly the prayers of his priests. God indeed at all times, as soon as he is asked through the merits of Jesus Christ, dispenses his graces; but St. John Chrysostom says that during the Holy Mass he dispenses them more abundantly at the prayers of the priest, because it is then that these prayershave greater weight, from being united to the prayers of Jesus him-

self, who is the chief priest, and who offers himself in this Sacrifice in order to obtain graces *for* us.

According to the Council of Trent,[1] the time of the celebration of Mass is precisely that time in which the Lord is on the throne of grace, to which we are exhorted by the Apostle to have recourse, that we may obtain the Divine mercy and find grace: *Adeamus ergo cum fiducia ad thronum gratiae, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno (Heb.* iv. 16).

St. John Chrysostom[2] says that the angels also wait for the time of Mass to intercede with greater efficacy in our favor; and he adds, that what is not obtained during Mass is with difficulty obtained at any other time.

Oh, what treasures of graces may a priest obtain for himself and others if he beseeches the Lord with confidence when he celebrates at the altar! The Venerable Father Antony de Colellis said: "When I am celebrating and hold in my hands my Jesus Christ, I obtain of him whatever I desire."

In a word, St. Paul declares that in Jesus Christ we obtain all riches and every grace, if we ask the Father for them through his merits: *In omnibus divites facti estis in illo; ita ut nihil vobis desit in ulla gratia* (i *Cor.* i. 5, 7). But this is especially the case when the priest honors Almighty God and propitiates him by the sacrifice of his own Son. And if the Father precisely by means of the Mass gives us in the most Holy Sacrament this same Son who has been sacrificed to him, how can he, having given us his Son, deny us any other grace? *Quomodo non etiam cum illo omnia nobis donavit I* {*Rom.* viii. 32.)

Affections.

O miserable being that I have been! how many graces have I lost, O my God, from having neglected to ask

Thee for them in the Masses that I have celebrated! But since Thou now givest me light, I will no longer be negligent in this respect. I unite, then, O eternal Father, my prayers with those of Jesus Christ; and for the love of this Thy Son, whom this morning I am going to sacrifice to Thee, I pray Thee, in the first place, to grant me pardon for all my sins, of which I repent with my whole heart: and then make me know how infinitely Thou art deserving of being loved, and the immense obligation I am under of loving Thee for Thy goodness and the love Thou hast borne me: and give me strength to detach myself from all earthly affections, and to occupy my heart in the love of Thee alone, the sovereign Good, who hast loved me so much.

I pray Thee also to enlighten those who know Thee not, and who are living deprived of Thy grace. Give to all the gift of Thy grace. Give to all the gift of Thy holy fear. O infinite love of my God, make Thyself known, make Thyself loved.

And do Thou, my dear Saviour, make me wholly Thine before I die, and do not allow me to be ever again separated from Thee. Ah, my Jesus, as long as I live I am in this danger. I do not wish to lose Thee more. Beg of Thy Father to let me die sooner than to turn my back on Thee again. Beg of him to bind me ever more closely to Thyself, who hast in so many ways obliged me to love Thee. My Jesus, Thou art my love and my hope. Grant that every time I behold Thee on the altar I may say to Thee with my whole heart that which St. Philip Neri said when he saw Thee in the most Holy Sacrament—" Behold my love, behold my love, behold all my love." Most Holy Mary, do thou also pray for me. I am a priest. Make me by thy intercession that which a priest ought to be, all for Jesus Christ

VI.

For Friday.

Consideration.

Accipite et comedite ; hoc est corpus meum —*Matt.* xxvi. 26.
(Take ye, and eat: This is My body.)

Consider that a priest who says Mass with devotion is in a special manner sanctified by it; for in the Mass he is admitted to an audience with the divine Majesty, and he converses familiarly with the Incarnate Word: it is then that he holds him in his hands, and speaks to him confidentially, without ceremony and without attendants.

Moreover, it is then that he is allowed to feed himself with his own hands on the most holy flesh of Jesus Christ, and to drink his blood; since it was to priests especially that the Redeemer said: *Accipite et comedite; hoc est corpus meum.*

The holy Communion is given also to lay persons, but they are not allowed to take the most holy Sacrament themselves, and to communicate whenever they please: they aré obliged to receive Communion from the hands of the priest, and when the priest is pleased to give it to them; but the priest can take Jesus Christ and communicate himself when he pleases.

Our Lord when speaking of the Sacraments, and especially of the Eucharist, forbade his priests to give it to sinners: *Nolite dare sanctum canibus, neque ponatis margaritis vestras ante porcos* (Matt, vii. 6). *Margaritas vestras:* by pearls are signified the consecrated particles—but observe the word *vestras:* this shows that the Sacrament of the Altar is, as it were, the property of the priest; for the priest takes it out of the tabernacle when he pleases, carries it where he likes; he feeds himself on it when he wills, and gives it to whom he wills. In a word, the priest holds the keys of all the divine treas-

ures, to make use of them when he likes; for as St.John Chrysostom says, in the most Holy Sacrament there is the whole treasure of the goodness of God: *Dicendo Eucharistiam, omnem benignitatis Dei thesaurum aperio.* So that it seems when the priest celebrates he makes himself in a certain way the master of Jesus in the Blessed Sacrament: *De toto Deo dives est.*

Jesus Christ, then, belongs wholly to priests: but how many priests are there who belong wholly to Jesus Christ? O God! the greater number of them, how do they love their Saviour who has so loved and exalted them? O God, how many poor country people are there, poor peasants, who love Jesus Christ more than so many priests! Alas, what suffering for a priest who is damned, when in hell he shall find himself forever at a distance and separated from Jesus Christ, who on this earth was so near to him, and belonged entirely to him!

Affections.

O my dear Jesus, Thou didst make Thyself a Victim on the Cross that Thou mightest be sacrificed by me upon the altar, and mightest fill me with Thy divine blood. In short, in making me Thy priest, Thou hast made Thyself all mine; Thou hast given Thyself entirely to me; so that I can take Thee when I will, and feed myself on Thee when I will.

My beloved Redeemer, increase my faith; make me know who Thou art, when I hold Thee hidden in the Sacrament in my hands; when Thou art close to me on the altar; when I place Thy body in my mouth, and approach my lips to Thy blood. How is it that I do not burn with love in thinking of Thee who art my God, and who art pleased to be treated with such familiarity by me, as even to become my meat and drink? Thou wert not satisfied in giving all Thy blood and Thy life upon the Cross for love of me: it is Thy will that I

should drink this very blood, in order to unite myself and to become one with Thee. *Ipsa re nos suum efficit corpus*^ says St. John Chrysostom.|

Enlighten me, I beseech Thee, O my God, and help me to be no longer ungrateful to Thine exceeding love. Detach me from the earth. Grant that I may no longer put any obstacles to the abundance of graces which Thou dost dispense to those who receive Thee with love in holy Communion. I love Thee, my Jesus, who died for me and hast become my food. Eternal Father, by the merits of Jesus Christ, whom I am about to offer to Thee this morning, give me, all those graces which I require in order to be wholly Thine. And do thou, most holy Mary, pray to Jesus for me.VII.

VII.

For Saturday.

Consideration.

Festinans descende; quia hodie in domo tua oportet me manere.—*Luc.* xix. 5.
(Make haste and come down, for this day I must abide in thy house.)

Imagine that Jesus Christ says to you this morning those very words which he once addressed to Zaccheus: "Be quick, come to the altar; for I desire this day to enter into the house of your soul, to preserve its life, to heal its wounds, to inflame it with My love." All this is done by the divine Sacrament. It is this bread that gives life to the soul: *Panis quem ego dabo, caro mea est pro mundi vita {John,* vi. 52). It is the medicine that frees and preserves us from sins. *Antidotuni quo liberemur a culpis quotidianis, et a peccatis mortalibus praeservemur {Trid. Sess.* xiii. c. 2). It is the fire that inflames the soul with holy love, so that we all (as St. John Chrysostom says), if only we place no obstacle, should leave the altar *flammam spirantes, terribiles effecti diabolo**I***

| *Ad pop. Ant.* hom. 60. ' *Ad pop. Ant.* hom. 61.

But, O my God, how is it that so many priests who every morning feed on this heavenly bread, instead of burning with divine love, are seen to be always more attached to the world, and go always to the altar with the very same wilful venial sins? All proceeds from this, that they go to say Mass without the intention and the desire of becoming saints, or else for interested motives, or by way of routine. And therefore they always commit the same faults; and so they approach their death, and go to give an account to Jesus Christ of the lukewarm and disorderly way in which their whole priestly life was passed.

O priest! if you are one of these, consider that this heavenly bread will not help you to become a saint, but will, through your own fault, make ;ou more guilty before the divine tribunal. Amend your life; consider that death is nigh. Consider those attachments and those faults that hinder your progress in the divine love, and do away with them. Remember that you are a priest; remember that God has chosen you for his favorite, and that he could not have made you greater.

Affections.

O God of infinite majesty, Thou wiliest to come this morning to lodge in my soul; butthose houses in which Thou art pleased to dwell ought to be holy: *Dornum tuam decet sanctitudo. Domine (Ps.* xcii. 5). How shall I, who am so imperfect and so full of faults, be able to receive Thee? *Domine, non sum dignus ut intres suit tectum meum.*

Ah, my Redeemer, if I had now to appear before Thy judgment-seat, what good account could I render Thee of so many Masses said, and of the years during which I have been a priest? Wait, O Lord, do not judge me yet: *Non intres tn judicium cum servo tuo.* For pity's sake, wait for me yet a little while: *Dimitte me, ut jdangam*

Vif. for Saturday.

paululum dolorem meum, antequam radam, et non revertar. Prolong my life still a while, that I may weep over the ingratitude with which I have treated Thee, O my Jesus, up to the present time. Thou hast made me a priest; but what kind of priestly life have I hitherto led? With so many Masses and Communions, I ought to have become all on fire with Thy love, all pure and holy. Thou hast not failed on Thy part; the failure has been through my own fault, and because of the obstacles I have thrown in the way of Thy grace. My life has not honored Thee—no, but has dishonored Thee in the sight of heaven and earth. Thou hast snatched me out of the world, and I have loved the world more than worldlings themselves. Have mercy on me, O my God! Do not abandon me, for I desire to amend my life. I repent with my whole heart of all the displeasure I have given Thee. I will begin to love Thee truly; I will begin this very morning, on which I am again about to receive Thee.

I love Thee, O God of my soul; I love Thee, my Saviour, who, in order to save me, and to make me Thy priest, didst give Thy life: *Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mca.* Pardon me, O my Jesus, and heal me. Detach me from the world, and bind me closely to Thyself; make me live as a priest, Thou who hast made me a priest. Thy merits, my dear Redeemer, are my hope. Eternal Father, this morning I offer to Thee Jesus Christ, that Thou mayest make me all Thine own. Most holy Mary, pray to Jesus for me.

Cfjanksgining after fjoln ittass for roern Oan in the tUeck.

Affections for each Day of the Week.

J.

For Sunday.

Mv clear Jesus, my Redeemer and my God! before celebrating I adored Thee in heaven, considering Thee in Thy glory enthroned at the right hand of Thy eternal Father: now I adore Thee hidden within my breast under the humble appearances of bread and wine, and thus made the meat and drink of my soul.

Welcome, my Lord, to my soul. I thank Thee with my whole heart: would that I could thank Thee as Thou deservest! But what fitting thanksgiving could a poor peasant offer who should behold his king enter into his cabin to visit him ? he could but cast himself at his feet, and remain there prostrate in silence, in astonishment, and in thankfulness for this condescension. I cast myself, therefore, at Thy feet, O my divine King, O my Jesus, and I adore Thee from the depths of my misery. I unite my adoration to that which the Most Holy Mary offered Thee when she received Thee into her most sacred womb: and would that I could also love Thee as she loved Thee!

Ah, my Redeemer, in obedience to my words, Thou hast this morning come down from heaven into my hands; and I, how often by disobeying Thy commandments have I ungratefully turned my back upon Thee, and have renounced Thy grace and Thy love! My Jesus, I hope that now at this moment Thou hast forgiven me; but if through my fault Thou hast not yet pardoned me, pardon me this morning; for I repent

with my whole heart of having offended Thee, O Infinite Goodness.

O my Jesus, would that I had always loved Thee! At least from the day on which I said my first Mass I should have burned with love for Thee. Thou hast chosen me from the midst of so many millions of men to be Thy priest, Thy favorite: what couldst Thou have done more to make Thyself beloved by me? But I thank Thee, my love, that Thou givest me time to do that which I have not done. I wish to love Thee with all my heart. No, I will not. cherish in my heart any affection save for Thee, who hast so greatly obliged me to love Thee.

Deus mens ct omnia. O my God, what are riches, honors, the pleasures of the world! Thou art my All. Thou shall be henceforth my only good, my only love. I will say to Thee with St. Paulinus, *Sibi habeant divitias suas divitesy regna sua reges : mihi Christus gloria et regnum est.* Let the kings and rich ones of this world delight indeed in their kingdoms and in their riches; Thou alone, O my Jesus, shalt be my treasurer and my kingdom.

Eternal Father, for the love of that Son whom I have this morning sacrificed to Thee and received into my heart, give me holy perseverance in Thy grace and the gift of Thy holy love. I recommend to Thee again all my relatives, friends, and enemies. I recommend to Thee the souls in Purgatory, and all poor sinners.

l This prayer (Eternal Father, etc.) should be repeated every day after Mass. It will also be well to recite each day the following Invocations, *Anima Christi,* etc., and repeat three times with particular fervor the verse, *JVe permittas me separari a te.* They are enriched with many indulgences. (Note by the author.)—Above, on page 2S6, the Invocations of St. Ignatius are given as they are in the *Kaccolta;* we, however, give them here as St. Alphonsus quotes them in his opuscule, with the other prayers that he adds at the end.

Most Holy Mary, my Mother, do thou obtain for me holy perseverance and the love of Jesus Christ.

Invocations.

Anima Christi sanctissima, sanctifica me
Corpus Christi sacratissimum, custodi me
Sanguis Christi pretiosissime, inebria me
Aqua lateris Christi purissima, lava me.
Passio Christi amarissima, conforta me.
O bone Jesu! exaudi me:
Intra vulnera tua absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me.
Et jube me venire ad te.
Ut cum Sanctis et Angelis tuis collaudem te.
Per infinita sæcula saeculorum. Amen.

VARIOUS PRAYERS.

i. Precatiuncula Sacerdotibus Quotidie Legenda, ut in Dies Deo Ferventius Deserviant.[1]

Adjuvet nos gratia tua, omnipotens Deus, ut, qui officium sacerdotale suscepimus, digne ac devote tibi in omni puritate et conscientia bona famulari valeamus; et si non possumus in tanta innocentia vitæ conversari ut debemus, concede nobis tamen, digne flere mala, quæ gessimus, et, in spiritu humilitatis ac bonæ voluntatis proposito tibi ferventius de cætero deservire.

2. Ad Beatissimam Virginem Mariam Precatio.

O serenissima et inclyta Virgo Maria, Mater Domini nostri Jesu Christi, Regina cœli et terræ, quæ eumdem Creatorem omnium creaturarum in tuo sancto utero digna fuisti portare, cujus idem veracissimum corpus et sanguinem ego indignus sumere præsumpsi! rogo te,

[1] *Thomas à A^mpis, Imit. Chr.* l. iv. c. **11**,

per virginalem humilitatem tuam et per passionem et mortem ejusdem Filii tui, ut apud ipsum pro me misero peccatore intercedere digneris: ut quidquid in hoc sacrosancto Sacrificio irreverenter, ignoranter, negligenter, vel incaute commisi, aut etiam omisi, tuis sanctissimis precibus mihi dignetur indulgere. Arnen.

3. Ad Vulnera Christi Oratio.

Rogo te, Domine Jesu, per illa salutifera vulnera tua, quæ passus es in cruce pro salute nostra, ex quibus emanavit ille pretiosus sanguis, quo sumus redempti, vulnera hanc animam meam peccatricem, pro qua etiam mori dignatus es; vulnera eam igneo et potentissimo telo tuæ nimiæ charitatis. Confige cor meum jaculo tui amoris, ut dicat tibi anima mea: Charitate tua vulnerata sum, ita ut ex ipso vulnere amoris tui uberrimæ fluant lacrymæ die ac nocte. Percute, Domine, percute, obsecro, hanc durissimam mentem meam pia et valida cuspide dilectionis tuæ, et altius ad intima penetra potenti virtute. Oui vivis et regnas Deus, in sæcula sæculorum. Anien.

4. Salutationes ad Omnia Membra Christi et sui ipsius ad Eum Commendatio.

Salve, tremendum cunctis potestatibus Caput Domini nostri Jesu Christi, Salvatoris nostri, pro nobis coronatum et arundine percussum! Salve, pretiosissima Salvatoris nostri Jesu Christi Facies, pro nobis sputis et alapis cæsa! Salvete, benignissimi Domini Jesu Christi, Salvatoris nostri, Oculi, pro nobis lacrymis perfusi! Salve, mellifluum Os, guttuque suavissimum Domini nostri Jesu Christi, pro nobis felle et aceto potatum! Salvete, Aures nobilissimæ Domini Jesu Christi, Salvatoris nostri, pro nobis contumeliis et opprobriis affectæ! Salve, Collum humile Jesu Christi, pro nobis colaphyzatum, Dorsumque sanctissimum, pro nobis

flagellatum' Salvete, venerabiles Domini nostri Jesu Christi Manus et Brachia, pro nobis in cruce extensa! Salve, Pectus mitissimum Domini nostri Jesu Christi, Salvatoris nostri, pro nobis in passione conturbatum! Salve, Latus gloriosum Domini nostri Jesu Christi, pro nobis lancea militis perforatum! Salvete, Domini Jesu Christi, Salvatoris nostri, sacra misericordiæ Genua, pro nobis in orationibus flexa! Salvete, Domini Jesu Christi, Salvatoris nostri, Pedes adorandi, pro nobis clavis affixi! Salve, totum Corpus Jesu Christi, pro nobis in cruce suspensum, vulneratum, mortuum et sepultum! Salve, Sanguis pretiosissime, de corpore Jesu Christi, Salvatoris nostri pro nobis effusus! Salve, sanctissima Domini nostri Jesu Christi Anima, in cruce pro nobis in manus Patris commendata!

In eadem commendatione tibi commendo hodie et quotidie animam meam, vitam meam, cor et corpus meum, omnes sensus et actus meos, omnes amicos, benefactores et consanguineos meos, animas parentum, fratrum, sororum, et omnium amicorum, ac inimicorum meorum: ut nos protegere, liberare et defendere digneris ab omnibus insidiis inimicorum nostrorum, visibilium et invisibilium, nunc et in perpetuum. Arnen.

II.

For Monday.

O infinite Goodness! O infinite Love! A God has given himself wholly to me, and has made himself all mine! Unite, O my soul, all thy affections and bind thyself to thy Lord, who has come on purpose to unite himself to thee and to be loved by thee.

My dear Redeemer, I embrace Thee; my treasure, my life, I bind myself to Thee; do not Thou disdain me. Miserable being that I am, hitherto I have driven Thee from my soul, and have separated myself from Thee. But for the future I will rather lose my life a thousand

times than lose Thee, my sovereign Good. Forget, O Lord, my many offences against Thee, and pardon me. I repent with my whole soul; would that I could die with grief!

But notwithstanding my offences, I feel that Thou art bidding me to love Thee: *Diliges Dominum Deum tuum ex toto corde.* Ah, my Lord, who am I, that Thou dost so greatly desire to be loved by me? But if this indeed be Thy desire, I wish to please Thee. Thou didst die for me, Thou hast given Thy flesh to be my food. I leave all; I bid farewell to all; and I embrace Thee, my beloved Saviour: *Quis me separabit a caritate Christi?*

My beloved Redeemer, and whom shall I desire to love, if I love not Thee, who art infinite Beauty, infinite Goodness, worthy of infinite love? *Quid mihi est in cœlo? et a te quid volui super terrain? Deus cordis mei, et pars mca Deus in ceternum.* Yes, my God, where can I find in heaven or on earth a good greater than Thyself, or one who has loved me more than Thou?

Adveniat regnum tuum. Take possession, I beseech Thee, my Jesus, this very morning, of my whole heart; I give it all to Thee. Do Thou possess it always and entirely: banish from it every love that is not for Thee. Thee alone do I choose for my portion and my riches. *Deus cordis mei, ctpars mca Deus in ceternum.* Suffer me to beg and to ask of Thee always with St. Ignatius Loyola, *Amorem tui solum cum gratia tua mihi dones, et dives sum satis.* Give me Thy love and Thy grace; that is, grant that I may love Thee and be loved by 1'hee, and with this I am rich enough; I desire and ask Thee for nothing more.

But Thou knowest my weakness, Thou knowest my past treachery; help me with Thy grace, and do not allow me ever again to separate myself from Thy holy love: *Ne permittas me separari a te.* I say it to Thee now, and I desire to repeat it always; and do Thou give me

the grace to be able always to repeat it: *Nepermittas me, nepermittas me separari a te.*

Mary, most holy, my hope, do thou obtain for me from God these two graces—holy perseverance and holy love. I ask thee for nothing more.

III.

For Tuesday.

Ah, my Lord, how could I have so many times offended Thee by my sins, when I knew that sin so greatly displeased Thee! Pardon me, I beseech Thee, by the merits of Thy Passion, and bind me by Thy love wholly to Thyself: let not the stench of my sins drive Thee from me. Make me, I pray Thee, know always more and more how great a good Thou art, the love Thou deservest, and the affection Thou hast borne me.

I desire, my Jesus, to sacrifice myself entirely to Thee, who didst sacrifice Thyself wholly for me. Thou by so many artifices hast bound me to Thyself; do not allow me ever again to disjoin myself from Thee. I love Thee, my God, and I will love Thee always. And now that I have known Thy love, how should I be able to live any longer at a distance from Thee and deprived of Thy grace?

I thank Thee for having borne with me when I was not in Thy grace, and for now giving me time to love Thee. If I had died then, I could never have loved Thee more. But now that I am able to love Thee, I have the will to love Thee, O my Jesus, as much as I am able and I desire to do everything to please Thee. I love Thee, infinite Goodness, I love Thee more than myself; and because I love Thee I give Thee my body, my soul, and my whole will. Do with me and dispose of me, O Lord, as Thou wilt: I accept all. Enough, if Thou allowest me to love Thee always; I ask Thee for nothing more. Give to those who wish for

them the goods of this earth: I desire and seek for nought but perseverance in Thy grace, and Thy holy love.

O eternal Father, trustingin the promise made me by Thy Son, *Amen, amen, dico vobis, si quidpetieritis Patrem in nomine meo, dabit vobis* {*John,* xvi. 23), I ask of Thee, in the name of Jesus Christ, holy perseverance, and the grace to love Thee with my whole heart, and perfectly to fulfil henceforward Thy will. O my Jesus, Thou hast sacrificed Thyself wholly for me, and hast given me Thyself, in order that I should give myself to Thee, and sacrifice my entire will to Thee: for I hear Thee saying to me, *Prcebe, fili mi, cor tuum mihi* {*Prov.* xxiii. 26).

Behold, O Lord, behold my heart, my will; I give and sacrifice it all to Thee. But Thou knowest how weak I am: come to my assistance; suffer me not to take back again my will from Thee, by sinning against Thee. No, do not let it be: make me love Thee always, make me love Thee as much as a priest ought to love Thee: and as Thy Son when dying was able to say, *Consummatum est,* grant that I also at my death may be able to say, that from this day forward I have fulfilled Thy holy will. Grant that in all temptations and danger of offending Thee, I may never cease to have recourse to Thee, and to beg Thee to assist me by the merits of Jesus Christ.

O Mary, most holy, obtain for me this grace, to recommend myself always in temptations to God and to thyself, who art all-powerful with God.

IV.

For Wednesday.

Ah! my Jesus, I see how much Thou hast done and suffered for me, to put me under the necessity of loving Thee; and I have been so ungrateful to Thee' How

many times, for the sake of some miserable pleasure or fancy, have I bartered away Thy grace, and have lost Thee, O God of my soul! I have been grateful enough to creatures; to Thee alone have I shown ingratitude. My dear God, pardon me: I am sorry; I grieve with my whole heart, and I hope for pardon from Thee, because Thou art infinite goodness. If Thou wert not infinite goodness, I should lose hope, and I should not even have the courage to ask Thee to have mercy on me.

I thank Thee, my love, for not having sent me to hell, as I deserved; and for having borne with me so long a time. Ah, Thy patience with me, O my God, should alone suffice to fill me with love to Thee. And who indeed but Thou, who art a God of infinite mercy, would have borne with me? I see that Thou hast been following me for so long, in order that I should love Thee. I will no longer resist Thy love: behold, I give myself up entirely to Thee. I have offended Thee enough; now I wish to love Thee. I love Thee, my sovereign Good; I love Thee, infinite Goodness; I love Thee, my God, worthy of infinite love; and I desire to repeat, in time and in eternity, I love Thee, I love Thee.

Alas, () God, how many years have I lost, in which I might have loved Thee and have gained an increase of Thy love; and I have spent them in offending Thee! But Thy blood, O my Jesus, is my hope. I hope it will never be my lot again to cease to love Thee. I know not how long I have still to live; but the years that remain to me, be they few or many, I consecrate entirely to Thee. For this end Thou hast waited for me until now. Yes, my beloved Lord, I wish to please Thee; I wish to love Thee always, and to love Thee alone. What are pleasures, riches, honors? Thou alone, my God, Thou alone, art and shalt be always, my love, my all.

But I can do nothing except Thou helpest me by Thy

grace. Wound, I beseech Thee, my heart; inflame it wholly with Thy holy love, and bind it entirely to Thyself; but so bind it that it can never separate itself again from Thee. Thou hast promised to love those who love Thee: *Ego diligentes me diligo (Prov.* viii. 17). Now I love Thee: forgive my boldness, love me in return, and do not allow me to do anything that would force Thee to cease to love me: *Qui non diligit, manet in morte* (i *John,* iii. 14). Deliver me from this death, to remain deprived of the power of loving Thee. Make me love Thee always, in order that Thou mayest be always able to love me: and thus may our love be everlasting, and may no breach occur between me and Thee. Grant it, O eternal Father, for the love of Jesus Christ. Grant it, my Jesus, by Thy merits: through them I hope to love Thee always, and to be always loved by Thee. Mary, Mother of God and my Mother, do thou also pray to Jesus for me.

V.

For Thursday.

O God of infinite Majesty, behold at Thy feet a traitor who has so often offended Thee. Thou hast so many times pardoned me, and I, notwithstanding the graces and lights that Thou hast given me, have begun again to offend Thee. Others have sinned in the midst of darkness, I in the midst of light: but listen to this Thy Son, whom I have this morning sacrificed to Thee, and who now is reposing within my breast. He is asking of Thee mercy and pardon for me. Pardon me for the love of Jesus Christ; for I repent with my whole heart of having offended Thee, the infinite Goodness.

I know that, for the love of Jesus Christ, Thou art pleased to make peace with sinners: *Complacuit per eum reconciliare omnia in ipsum (Coloss.* i. 20). For the love, then, of Jesus Christ, be reconciled also to me: *Ne pro-*

jicias me a facie tua : Drive me not away from Thy face, as I should have deserved; pardon me, and change my heart: *Cor mundum crea in me, Deus.* Do so at least for Thine honor's sake, since Thou hast made me Thy priest, Thy minister, whose office it is to sacrifice to Thee Thine own Son. Make me live as a priest. Consume, I pray Thee, in the flames of Thy holy love, and destroy within me, all earthly affections. Grant that henceforth I may be grateful for the many graces Thou hast bestowed on me, and for the exceeding love Thou hast borne me. If in past time I have despised Thy friendship, now I value it more than all the kingdoms of the world, and I prefer that which pleases Thee to all the riches and pleasures of heaven and earth.

O my Father, for the love of Jesus Christ, detach me from all things. It is Thy will that Thy priests should be wholly separated from the world, in order to live for Thee alone, and for the things of Thy glory: *Segregate mihi Saulurn ct Barnabam in opus ad quod assumpsi eos {Acts,* xiii. 2). The same I know is Thy will for me. I resolve to do it; but do Thou help me with Thy grace. Draw me wholly to Thyself. Give me patience and resignation in difficulties and in contradictions. Give me the spirit of mortifying myself for Thy love. Give me the spirit of true humility, that I may even rejoice in being considered vile and full of faults: *Doce me facere voluntatem tuam :* Teach me to do Thy will, and then tell me what Thou wiliest of me, for I will do all. Allow, O my God, a sinner to love Thee, who in past times has offended Thee too much, but who now desires to love Thee truly, and to be wholly Thine. () eternal God, I hope to love Thee forever; and therefore also I wish to love Thee exceedingly in this life, that I may love Thee exceedingly in eternity. 3

And because I love Thee, I would see Thee known and loved by all. And therefore, () Lord, since Thou

hast made me Thy priest, give me the grace to labor for Thee, and to gain Thee souls. I hope for all, through Thy merits, O my Jesus Christ, and through thy intercession, O my Mother Mary.

VI.

For Friday.

My Jesus, how couldst Thou choose me for Thy priest from the midst of so many men?—me, who have so often turned my back on Thee and despised Thy grace for a mere nothing? I am sorry for it, my beloved Saviour, from my whole soul. Tell me, hast Thou pardoned me? I hope so. Yes, Thou hast been my Redeemer, not once only, but as often as Thou hast pardoned me. O my Saviour, would that I had never offended Thee! Let me hear those words Thou didst say to Magdalene: *Remittuntur tibi peccata tua.* Let me hear that Thou hast reinstated me in Thy grace, in giving me a great sorrow for my sins.

In manus tuas commendo spiritum meum; redemisti me. Domine, Deus veritatis. Ah, my divine Shepherd, Thou didst come down from heaven to seek after me, the lost sheep; and every day Thou descendest on the altar for my good. Thou hast given Thy life to save me. Do not abandon me. I commend my soul into Thy hands: receive it in Thy mercy, and never allow it to be separated again from Thee.

Thou didst shed all Thy blood for me: *Te ergo, quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti.* Thou art now my advocate. Thou hast not yet become my judge. Obtain for me pardon from Thy Father. Obtain for me light and strength to love Thee with my whole soul. Give me the grace so to pass the remaining days* of my life, that when I behold Thee as my judge I may behold Thee appeased with me.

Reign over my heart, I beseech Thee, with Thy love;

make me wholly Thine; and for this end, recall to me always, my dear Saviour, the love Thou hast borne me, and all that Thou hast done to save me, and to make Thyself loved by me. It was for this that Thou hast made me a priest, that I should think of loving none but Thee.

Yes, my Jesus, I desire to please Thee: I love Thee, and will love none but Thee. Give me humility, resignation in the trials of this life, meekness when I am despised, mortification to earthly pleasures, and detachment from creatures, and grant that I may banish from my heart every affection that does not tend to Thee. I ask and hope for all through the merits of Thy passion. My dear Jesus, my beloved Jesus, O my good Jesus, hear Thou me: *O bone Jesu, exaudi me.*

And do thou, O Mary, my Mother and my hope, hear me, and pray to Jesus for me.

VII.

For Saturday,.

My dear Jesus, Thou hast come again this morning to visit my soul: I thank Thee with all my heart. Since Thou hast come, speak to me, tell me what Thou wiliest of me, for I desire to do all. I should deserve that Thou didst no longer speak to me, for having so many times been deaf to Thy voice, which called me to love Thee, and for having ungratefully turned my back upon Thee. But I have already repented of my offences against Thee: I repent anew, and I hope that Thou hast already pardoned me. Tell me, then, what Thou desirest of me, for I will fulfil all.

Oh, would that I had always loved Thee, my God! Unhappy that I am, how many years have I lost! But I hope, through Thy blood and Thy promises, to make up in future for the time I have lost, by attending solely to Thy love and pleasure. I

I love Thee, my Redeemer; I love Thee, my God; I long for nothing but to love Thee with all my heart, and even to die for the love of Thee, who died for love of me. I will say to Thee with St. Francis: *Amore amoris tui moriar, qui amore amoris mei dignatus es mori.* Thou, my Jesus, hast given Thyself wholly to me; Thou hast given me all Thy blood, Thy life, all Thy sweat, all Thy merits. Thou hast nothing left to give me: I give myself all to Thee. I give Thee all my satisfactions, all the pleasures of the earth, my body, my soul, my will. I have nothing more to give Thee: had I more, I would give Thee more. My dear Jesus, Thou art sufficient for me.

But do Thou, O Lord, make me faithful to Thee: do not let me change my will and leave Thee. I hope through Thy Passion, O my Saviour, that this will never happen. Thou hast said, *Nullus speravit in Domino et confusus est* (*Ecclus.* ii. 11). I also, therefore, may resolutely say: *In te, Domine, speravi; non confundar in eternum.* I hope, and I will always hope, O God of my soul, that I shall never suffer the confusion of seeing myself separated from Thee, and deprived of Thy grace: *In te, Domine, speravi; non confundar in aternum.*

Thou, my God, art all-powerful. Make me holy: grant that I may love Thee exceedingly, that I may never neglect anything that I know to be for Thy glory. Grant that I may overcome all, in order to please Thee. Happy shall I be, if I lose all, to gain Thee and Thy love. For this end Thou hast given me my life. Grant that I may spend it wholly for Thee. I do not deserve graces, but punishments: and I say to Thee, punish me as Thou wilt, but do not deprive me of Thy love. Thou hast loved me without reserve. I wish to love Thee without reserve, O infinite Good, infinite love. O will of God, thou art my love. O my Jesus, Thou didst die

foi me. Q would that I could die for Thee, and by my death cause all men to love Thee! O infinite Good, worthy of infinite love, I prize Thee and love Thee above all things. O Mary, draw me wholly to God; give me confidence in thyself, and make me have continual recourse to thee. I hou, by thy prayers, must make me holy. So I hope.

Preparation for illass αηὺ (Jlpinksgining.

III.

CONSIDERA T/ONS AND AFFECTIONS ON THE PASSION OFJESUS CHRIST. ACTS. ASPIRATIONS. PRAYERS.

These exercises, put into the last place, were added by e saintly author as a "second part" to the treatise on Ceremonies of the Mass, and appear to have been composed at the same time. We give here the full title: e icspect, the preparation, and thanksgiving that Z i °Uld in °rder t0 derive from the-tin ip aSS'" T° thiS WC Subj°in Acts› Aspirations, and Prayers.—Ed.

Jntrobuction.

THE RESPECT WITH WHICH ONE SHOULD CELEBRATE MASS.

All the great good that the Passion of Jesus Christ has procured for the world is also procured, according to St. Thomas, by each Mass that is celebrated: "Whatever is the effect of the Passion of our Lord, is also the effect of this sacrament."[1] This the Church confirms by her prayer: "As many times as this commemorative sacrifice is celebrated, so often is the work of the redemption performed."[2] In fact, the Council of Trent adds that it is the same Saviour who is offered for us on the cross, and who offers himself on the altar through the ministry of the priest: "For the victim is one and the same—the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different."[3] Hence, as the Passion of our Saviour was sufficient to save the whole world, so one single Mass is sufficient for this end; the priest, therefore, says in offering the chalice: "We offer unto Thee, O Lord, the chalice of salvation, . . . for our salvation, and that of the whole world."[4]

By the sacrifice on the cross our Lord has obtained for us all the graces of the redemption; but it is by the

1 "Quidquid est effectus Dominicæ passionis, est effectus hujus Sacramenti."—*In Jo.* 6, lect. 6.

2 "Quoties hujus Hostiae commemoratio celebratur, opus nostrae redemptionis exercetur."—*Miss. Doni.* ix. *post Pent.*

3 "Una enim cademque est Hostia, idem nunc offerens Sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa."—Αλγχ. xxii. cap. ii.

4 "Offerimus tibi, Domine, calicem salutaris . . . pro nostra et totius mundi salute."

sacrifice of the altar that the fruit of the sacrifice of the cioss is applied to us. 1 he Passion has rendered us capable of participating in the merits of Jesus Christ, but the Mass has put us in possession of them: it applies to us the fruits of the Passion, as is taught us by the Council of Trent.[1]

We should therefore be convinced that the Mass is the greatest and the holiest action that we can perform upon earth, and that it is at the same time the most useful for our spiritual good. But as it is the holiest action, it is also that which we should perform with the greatest purity of intention and the greatest interior devotion of which we may be capable. The Council of Trent itself gives us this admonition: "It is also sufficiently clear, that all industry and diligence are to be applied to this end, that it be performed with the greatest possible inward cleanness and purity of heart, and outward show of devotion and piety,"[2]

Hence we may infer how great is the chastisement that priests merit if they say Mass with grave irreverence. Now one renders one's self culpable of this grave irreverence when one celebrates Mass with great haste, as one would do if one finished Mass in less than a quarter of an hour. This, according to the opinion of Doctors, cannot be excused from mortal sin, even when thé Mass is short, as in a Mass of the Dead or of the Blessed Virgin.

Benedict XIV.[3] teaches with Clericatus, Roncaglia, Bissus, Gobat, Quarti, and others, that the Mass should not last more than half an hour, nor less than

1 *Sess.* xxii. cap. i-ii.

2 " Satis apparet omnem operam et diligentiam in eo ponendam esse, ut, *quanta maxima fieri potest interiori cordis munditia atque exteriori devotionis ac pietatis specie, peragatur."—Sess,* xxii., *Deer, de obs. in cel. M.*

3 *Instit.* 34, n. 30.

twenty minutes; for in a less space of time one cannot perform, with the respect that is due to them, all the prescribed ceremonies; and if one goes beyond that time one cannot avoid wearying those that are present. Hence Roncaglia,[1] Quarti,[2] and Gobat[3] rightly say that he who celebrates Mass *infra quadrantem,* that is to say, in less than a quarter of an hour, cannot be exempt from a grave fault. In fact, it is certain that all the Rubrics relative to what is done during the Mass is preceptive, as we have proved in our Moral Theology;[4] for St. Pius V., in his Bull placed at the beginning of the Missal, ordains *districte, in virtute sancta obedientia,* that the Mass should be celebrated *juxta ritum, modum, ac normam, quæper Missale traditur.* This being established, each time that one omits a ceremony, or that one does not perform it as one should, one commits at least a venial fault; and Concina,[6] Wigandt," Roncaglia,[7] and Lacroix [8] rightly say that if one offends against many ceremonies, even if they do not belong to the most important, such negligence could amount even to a mortal sin.

We thence conclude, with the common opinion of the Doctors named above, that he who says Mass in less than a quarter of an hour sins grievously; for one cannot finish Mass in so short a time without falling into two grave disorders: namely, a grave irreverence in regard to the divine Sacrifice, and a grave scandal in regard to the people.

In regard to irreverence towards the holy Sacrifice, it is certain, according to what is declared by the Council of Trent in the decree cited above, that the malediction which God pronounces by the mouth of Jeremias[9]

[1] Tr. iS, q. 2, c. 3. [2] P. I, tit. 16, dub. 6. [3] Tr. 3, n. S14.
[4] *Theol. mor.* l. 6, n. 399. [5] *De Sacram.* l. 3, d. 2, c. 10, n. 1,
[6] Tr. 15, n. 75, resp. 4. [7] Tr. 18, q. 2, c. 3, q. 4, r. 3..
[8] L. 6, p. 2, n. 422. [9] *Jer.* xlviii. 10.

against those that exercise negligently the functions that concern divine worship, applies precisely to those priests that celebrate Mass without due respect. He that celebrates Mass in less than a quarter of an hour must necessarily commit many faults by mutilating the words, by mixing them up pell-mell with the ceremonies, by not following the order prescribed by the Rubric, or by awkwardly making through excessive precipitation the blessings and genuflections;—faults which, though each one may be light in itself, will when taken together be the cause why the Mass is said with grave irreverence.

In the second place, as to the scandal given to the people, we must consider what the Council of Trent says; namely, that the ceremonies of worship, and especially those of the Mass, have been instituted to inspire the people with esteem and veneration for this august mystery. These ceremonies the heretics despise and ridicule; but God wishes that we should be exact in their observance. In the Old Law our Lord threatened to let all the maledictions fall upon him who should neglect the ceremonies prescribed in the sacrifices; yet these sacrifices were only a shadow and a figure of the great sacrifice of fhe altar; how much greater will be the punishment that God will inflict upon those that are careless about the ceremonies of the Mass! St. Teresa used to say: "For the least ceremony of the Church I would lay down my life a thousand times."[3]

Why should we set so great a value on ceremonies? We have already indicated the reason. The Council of Trent says that the ceremonies of the Mass have been instituted by the Church to make the faithful understand by these exterior signs the majesty of the divine sacrifice and the grandeur of the mysteries contained therein: "The Church has employed ceremonies, . . . whereby both the majesty of so great a sacrifice might

[1] *Sess.* xxii. *De Sacrif. M.* c. v, [2] *Life* ^3.

be recommended, and the minds of the faithful be excited, by those visible signs of religion and piety, to the contemplation of those most sublime things which are hidden in this sacrifice."[1] But when the ceremonies are hastily performed, as they must be in order to finish them in so short a time as in less than a quarter of an hour, far from inspiring veneration for the Mass, they become the cause why people esteem so little so great a sacrifice. This conduct cannot be excused from a grave fault by reason of the grave scandal that the priest gives thereby to the people; for instead of inspiring them with a great veneration for the holy sacrifice he makes them lose it by showing them the contempt in which he himself holds this sacrifice. The Council of Tours ordained in 1583 that the priests should be fully instructed in the ceremonies of the Mass. Why? "Lest," says the Council, "instead of urging the people to venerate the sacred mysteries, they cause them to make little account of them."[2]

It is also for this reason that the Council of Trent has strictly enjoined upon the priests that they should not celebrate Mass irreverently; this, says the Council, can hardly be exempt from impiety. These are the words of the Council: "The holy Synod decrees that the ordinary bishops of places shall take diligent care, and be bound to prohibit and abolish all those things that . . . irreverence (which can hardly be separated from impiety) may have introduced."[3] We should note the

1 "Ecclesia cæremonias adhibuit, quo et majestas tanti Sacrificii commendaretur, et mentes fidelium, per hæc visibilia religionis signa, ad rerum altissimarum, quæ in hoc Sacrificio latent, contemplationem excitarentur."——— xxii. *De Sacrif. M.* c. v.

2 "Ne populum sibi commissum a devotione potius revocent, quam ad sacrorum mysteriorum venerationem invitent."

3 "Decernit sancta synodus ut Ordinarii locorum ea omnia prohibere sedulo curent ac teneantur, quæ irreverentia (quæ ab impietate vix sejuncta esse potest) induxit "——— xxii *Deer. de obs. in eel. M.*

words: "shall take diligent care, and be bound." It follows that the bishops are obliged, *sub gravi,* attentively to watch and to ask information about the manner in which the Masses are celebrated in their dioceses, and that they should suspend from the celebration of Mass all those that discharge this duty with but little care and respect. Moreover, the Council has made the bishops apostolic delegates in reference to this point, even as to the religious that are exempt. They can and should correct them; and if any subject neglects to amend, they can forbid him to celebrate Mass, and can even constrain him by censures and other punishments in order to force him to do his duty.

It is certain that a Mass celebrated with devotion will inspire with devotion those that hear it; on the contrary, a Mass said in haste and without gravity makes them lose devotion; and what is worse, it diminishes the respect, and chills at the same time the faith, in the divine Sacrifice. In fact, when a priest says Mass without devotion and with little respect, hastening and mutilating the ceremonies, the genuflections, the sign of the cross, the raising of the hands, the kissing of the altar, and other similar movements, or mixing them with the words which he precipitates so as to mutilate a great part of them,—can he inspire with devotion and respect those that are present, and see him? Most of the seculars are pleased to rid themselves as soon as possible of the duty of hearing Mass; but after having been present at a Mass celebrated in this hurried way they are scandalized at the priest who has celebrated it.

There are some who excuse themselves, saying: For myself, I do not fail either in the words or in the ceremonies: I omit nothing. We must, however, understand that in order to say Mass well, one should, it is true, pronounce all the words and perform all the ceremonies

prescribed by the Rubric, not only the most essential, but also the least important, because all concur to exalt the dignity of the sacrifice. Hence the Church wishes that all the ceremonies that are performed during Mass should be regarded as preceptive and obligatory, as we have proved above; but all must be performed with the gravity suitable to an action so holy. It is, therefore, not sufficient to say Mass by pronouncing all the words and by performing all the ceremonies; it is also necessary that one should celebrate Mass gravely and sedately, so as to inspire those that are present with veneration towards the holy sacrifice; otherwise, when everything is done with much haste, one inspires them rather with contempt than with esteem for so grand a mystery. Thence comes that the priest who says Mass in less than a quarter of an hour, should he even have pronounced all the words and performed all the ceremonies, makes himself guilty of a grievous sin; for such a priest by not celebrating Mass with the requisite gravity cannot be excused from a grave irreverence.

The first thing that makes priests celebrate with so much irreverence is that they go to the altar without thinking of what they are going to do: one goes there cither for a wretched remuneration, or on account of some other human motive. Before going, therefore, to the altar, it is proper, it is even necessary, to prepare one's self, by making a half-hour's meditation, or at least a meditation of a quarter of an hour; which, however, is not enough; and it would be well to take for the subject of meditation the Passion of Jesus Christ, since the priest is going to renew on the altar the sacrifice of the cross.

It is then with this view that I have here placed the following Considerations with various pious acts; before going to celebrate Mass one should at least read some one of these considerations.

I have added at the end some Affections with prayers, that may serve as thanksgiving after Mass. One should remember that the pious acts, after Communion, as writers teach us, have more value and merit before God than if they were made at any other time, because then the soul is united with Jesus Christ.

Preparation for iftass.

CONSIDERATIONS ON THE PASSION OF JESUS CHRIST, IN PREPARATION FOR MASS, FOR EVERY DAY OF THE WEEK.

I.

For Sunday.

Jesus goes to meet His enemies, is taken, and bound.

Jesus being in the garden, and knowing that Judas with the soldiers was now drawing nigh to seize and carry him off to death, does not wait until they come, but goes forth himself to meet them and to give himself into their hands. Our loving Redeemer was still bathed in that deadly sweat caused by the agony he had suffered in the garden, but his Heart was burning with love, and panting to suffer for us; and so he calls his disciples who were asleep, and says to them: *Surgite, eamus; ccce qui me tradetprope est (Mark,* xiv. 42).

So great, then, was Thy desire, my Saviour, to die for us, that Thou goest forth Thyself to meet Thy death. Ah, my Jesus, behold I am now going to the altar to renew the very same sacrifice of the Cross which Thou didst once consummate on Calvary. How I grieve for having despised Thee, who hast loved me so much as even to make me Thy priest! In past times I have turned my back upon Thee; but now I only desire to be united to Thee. Pardon, I beseech Thee, this morning, before Thou enterest into my breast, all the bitterness I have caused Thee, which I abhor above every other evil. Ah, do not allow me, my beloved Redcemei, to displease Thee again. I love Thee, my Jesus, dead

for me; I love Thee, my God, worthy of infinite love. I love Thee, my only Good: I leave all for Thy love. *Deus meus et omnia.* Thon alone art sufficient for me.

Eternal Father, I offer Thee this sacrifice in thanksgiving for all the gifts conferred on Jesus as Man, on the Blessed Virgin, and on all my patron saints. T recommend to Thee the Sovereign Pontiff, my relatives, benefactors, friends, and enemies. I recommend to Thee, moreover, infidels, heretics, and all sinners who are living in Thy displeasure: give them light and help to come out of so miserable a state. And to me—since, as I hope, Thou hast restored me to Thy grace—give holy perseverance.

And thou, O Mary, Mother of perseverance, do not cease to pray to Jesus for me.

II.

For Monday.

Jesus is brought before Caiphas, and is condemned to death.

The iniquitous high-priest, finding no proof wherewith to condemn the innocent Lord, endeavored to gain from his own words the declaration of his guilt, and therefore he asked him in the name of God: *Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei {Matt.* xxvi. 63). Jesus, on hearing himself conjured by the name of God, declared the truth, and replied: *Ego sum: et videbitis Filium hominis sedentem a dextris virtutis Dei, ct venientem cum nubibus cœli {Mark,* xiv. 62). On hearing this, Caiphas rent his garments, and said: "What need have we of further witnesses? Have you heard the blasphemy which he has uttered?" *Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? {Matt.* xxvi. 65.) Ile then asked the other priests, *Quid vobis videtur I* and they answered, *Feus est mortis.* But this sentence had already been given by the Eternal Father when Jesus offered

himself to pay the penalty of our sins. My Jesus, I thank Thee, and I love Thee.

As soon as this unjust sentence was proclaimed, all, during that night, labor to torment him. One spits in his face; another strikes him with his fists; another gives him many blows on the face, deriding him as a false prophet: *Tunc expuerunt in faciem ejus, et colaphis cum ceciderunt; alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis, Christe, quis est qui te percussit l* (*Matt.* xxvi. 67, 68.) And as St. Mark adds, they cover his sacred countenance with a miserable rag, and so they strike him by turns.

Ah, my Jesus, how many insults hast Thou suffered for me to satisfy for the insults I have offered Thee! I love Thee, infinite Goodness. I grieve above all things for having so despised Thee. Pardon me, and give me the grace to be wholly Thine: I wish to belong wholly to Thee; it is for Thee to grant it.

Thou too, O Mary, my advocate and my hope, must obtain this favor for me by thy prayers.

III.

For Tuesday.

Jesus is despised by Herod, and Barabbas preferred to Him.

When the morning was come, the Jews lead Jesus to Pilate that he may condemn him anew, and cause him to die. Pilate, after having examined all the crimes of which they accused the innocent Lord, replied that he found no cause of condemnation: *Ego nullam in eo invenio causam.* But to free himself from the insults of the priests, who persisted in wishing his death, and hearing that Jesus was a Galilean, and so subject to Herod, he sent him to Herod. Herod desired to see Jesus, with the hopes of beholding some miracle, of which he had heard that so many had been worked by our Saviour: so that when he was brought before him he asked

him many questions; but the Lord answered him nota word. And therefore Herod, with his court, treated him as a fool, and in mockery clothed him with a white garment; and so sent him back to Pilate: *Sprevit autem illum Herodes cum exercitu suo, et illusit indutum veste alba, et remisit ad Pilatum* (*Luke,* xxiii. 11).

With reason, then, my Jesus, did Isaias foretell that Thou wert to be treated on this earth as the last and vilest of men, *novissimum virorum.* But since Thou, my Redeemer and God, wert pleased to be so despised for me, I accept and embrace all the scorn I may receive from men; and I will no longer resent it, as I have hitherto done, to Thy great displeasure.

Miserable Herod! by his impiety he made himself unworthy that Jesus should speak to him. My Jesus, I have in like manner deserved that Thou shouldst no longer speak to me, and shouldst abandon me; but no; in Thy mercy, speak to me: *Loquere, Domine, quia audit servus tuus.* In past times I have not been willing to listen to Thee; but now, because I love Thee, I wish to obey Thee in all things. Tell me what Thou wiliest of me, for I desire to please Thee in all things. Ah, Lord, when shall it be that I see myself wholly Thine, and no longer my own? No, I will no longer resist Thy loving calls.

O Mary, thy prayers are all-powerful; ask thy Son to make me as he desires me to be.

IV.

For Wednesday.

Jesus is scourged and crowned with thorns.

Pilate acknowledges the innocence of Jesus, but, to please the Jews, condemns him to be scourged, hoping in this way to deliver him at least from death. * Jesus accepts this excessive torture to make satisfaction for the sins we have committed with the senses. In this

the words of the Prophet were fulfilled: *Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra {Is.* liii. 5).

I then, my Saviour, by my sins, and not the scourges, have torn Thy flesh. If I had sinned less, Thou wouldst have suffered fewer torments. I love Thee, my sovereign Good; and I repent with my whole heart of having so despised Thee.

The Jews, not satisfied with this, persuade the soldiers to crown him with thorns, and to treat him as a mock king. They strip him again of his garments; they throw over his shoulders a purple cloak, and place a reed in his hand, and a bundle of thorns upon his head. My beloved Redeemer, my evil consentings to sin were the cruel thorns that pierced Thee with so much pain. I now detest them and hate them above every evil.

Then they mocked him, and saluted him as King of the Jews; and then smiting him on the face, *illudebant ei, dicentes: Ave rex Judæorum {Matt,* xxvii. 29). St. John adds, *Et dabant ei alapas {John,* xix. 3). Ah, my Jesus, now Thou hast only the semblance of a king of mockery and of pain; but I acknowledge Thee for my true King and Lord, and I thank Thee and love Thee above every good. I love Thee, my Jesus; scourged for me, and crowned with thorns for me. Grant, I pray Thee, that I may quit all to love none other than Thee.

O Mary, Mother of God, pray to Jesus for me.

V.

For Thursday.

Pilate shows Jesus to the people, saying, *Ecce Homo !*

Jesus is conducted back again to Pilate, who, seeing him so torn by the scourges, thinks to move the Jews to compassion by letting them see him. He goes out then on the balcony, and takes with him the afflicted Saviour, and says to the people, *Ecce Homo !* Jesus then appeared.

crowned with thorns, and his shoulders covered with the purple cloak: *Exivit ergo Jesus, portans coronam spineam et purpureum vestimentum (John,* xix. 5). Do thou, O my soul, look at thy Redeemer upon that balcony, and consider to what a state thy Good Shepherd is reduced, in order to save thee, the lost sheep. My Jesus, I thank Thee. *Misericordias Domini in cetcrnum cantabo.*

But the Jews, when they saw him, instead of pitying him, bçgan to cry out, *Crucifige, crucifige eum !* Pilate, nevertheless, seeks to deliver him, acknowledging his innocence; but they continue to cry, *Tolle, tolle, crucifige cum !* Ah, my Jesus, I too once, in a certain way, wished Thee to die when I drove Thee from my soul; but Thou nevertheless, to pardon me, didst will to give Thy life upon the Cross. My dear Redeemer, I acknowledge the wrong I have done Thee, and would die of sorrow for it. I am sorry with my whole soul, O infinite Goodness, for having in past times so despised Thee; but now I love Thee above all things, and I prize Thy grace more than all the goods of heaven and earth. And of what profit are all the goods of the world without Thy grace? Thou hast loved me even unto death; I also will love Thee unto death. Give me holy perseverance, give me Thy holy love; grant that during the days that await me I may never displease Thee again, and may think of nothing but of loving Thee.

O blood of Jesus, inebriate me thoroughly with holy love. O death of Jesus, make me die to every earthly love. My beloved Saviour, deliver me from hell, which I have so often deserved. In hell I could no longer love Thee, and should be obliged to curse Thy blood, Thy death, and the graces Thou hast given me. No, my Jesus, I wish to love Thee, and to love Thee alone. Give me the grace to love Thee, and then do with me as Thou wilt.

O Mary, Mother of sinners, help a sinner who wishes

to love God, and who recommends himself to thee. Thou listenest to all who pray to thee; listen then to me, for the love of Jesus Christ, whom thou lovest so much.

Jesus is condemned by Pilate to death, aqd carries the Cross to Calvary.

miliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis (Phil. ii. 8).

me eternal life: if Thou hadst not died for me, I should now have been lost forever. I thank Thee for it, my love; Thy death is my hope. And since Thou, my God, hast accepted death for love of me, I for love of Thee accept of my death in the way and time most pleasing to Thee, together with all the pains that shall accompany it. I beseech Thee to give me the grace to die with the desire of pleasing Thee and of doing Thy will.

Behold, Jesus is leaving the house of Pilate with the Cross on his shoulder, and goes to Calvary, the place of his execution. This is the great sight which the world one day beheld,—a God, the Creator of all things, dying for his creatures !

Ah, Jesus, my Saviour; O love of my soul ! Thou art taking this journey to die for me. I will not leave Thee; I will follow Thee, and die with Thee. Wretch that I am, in past times I have despised Thee; and have

turned my back upon Thee; but now I love Thee above every good, and I repent with my whole heart of having offended Thee, and I promise never to leave Thee again until death. I embrace Thee with all affection, and in that embrace I wish to live and die. Do not, I pray Thee, abandon me with Thy grace.

And thou, O Mary, my dear advocate and protectress, do not cease to intercede for me.

VII.

For Saturday.

Jesus dies upon the Cross, consumed with sorrows, in the presence of his afflicted Mother. *yt*

As soon as Jesus had arrived on Calvary, the executioners strip him once more of his garments, and throw him upon the Cross. Jesus stretches out his hands, and offers to the eternal Father the great sacrifice of himself for the salvation of men.

Behold, they now take the nails and the hammers, and piercing through the hands and feet, they fix him to the Cross, and leave him there to die. O men, O men ! how, I ask you, when you behold your God dying for love of you on that shameful wood, how can you behold him and live without loving him ?

Jesus on the Cioss! See the last appearance of the Lord of the world upon this earth ! Behold the proof of God's love towards us ! St. Francis of Paula, when one day contemplating Jesus on the Cross, began to exclaim: "O God. Love! O God, Love ! O God, Love!" Ah, no one indeed will ever be able to explain or to comprehend the greatness of the love of this God for us, seen as it is in his willing to die for us, his miserable and ungrateful creatures.

And nevertheless, knowing this, my Jesus, I have despised Thy love and renounced Thy grace But Thy blood is my hope. I am sorry above every evil for hav-

ing turned my back upon Thee, my Jesus. I love Thee with my whole soul, I love Thee above all things; and I promise from this day forth to love none but Thee.

Draw near, my soul, humbled and softened, to that Cross on which thy dying Lord is hanging. Kiss the altar on which thy very Creator is pleased to die for thee, sacrificed and consumed with sorrows. Bathe thyself in the blood which is running down from those sacred feet; in it wash away thy sins, and from it hope for every good. My dear Jesus, I will no longer belong to myself; I will be Thine, and Thine only. Tell me what Thou wiliest of me, for I desire to fulfil all. I hope for every thing from Thy goodness; and I also hope for all from thy protection, O my Mother Mary.

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AFFECTIONS FOR EVERY DAY OF THE WEEK.

I.

For Sunday.

My beloved Jesus, I adore Thee; come into my breast under the humble appearances of bread and wine, and I cast myself at Thy feet and thank Thee for so great goodness in being pleased to come and visit me, a poor sinner, who have so often driven Thee from my soul.

I could dje of grief, my Redeemer, in thinking of the many insults I have offered Thee during my life. I thank Thee for giving me time to remedy the evil I have done. In past time I despised Thy love; but from this day forward I desire to love none but Thee, and to seek nothing but that which pleaseth Thee: *Deus meus et omnia.* Thou henceforth shalt be my only good, my only love.

O Love of my soul, I desire to give myself wholly to Thee: if I know not how to give myself as I ought, do Thou Thyself take me: *Trahe me post te in odorem unguentorum tuorum.* O incarnate Word, O God enamoured of men, detach me by Thy sweet and powerful drawings from all earthly affections, and draw me wholly to Thy holy love. Grant that I too may be able to say with truth: *Quid mihi est in cœloy et a te quid volui super terram ? Deus cordis met, et pars mca Deus in æternum.* Do Thou, () my Jesus, I pray 'I hee, dispose of my whole heart, of my whole will, so that I have no will but Thine, that I seek for nothing but to give Thee pleasure, and that nothing may please me save that which is pleasing to 1 hee: *Deus coidis met, et pars mea Deus in icternum,* Let

others choose what portion they please in this world, Thou art, and shalt always be, my only portion.

I can do nothing of myself, but with Thy grace I can do all: *Omnia possum in co qui me confortat.* Thou hast promised to hear those who pray to Thee: *Petite, et accipietis.* These are the graces that I beg of Thee: give me holy perseverance, give me holy love, and I ask for nothing more. Hear me, O my Jesus, by the merits of Thy Passion.

Mary, my Queen and Advocate, thy prayers can obtain all. Pray to Jesus for me. Hear me, O my Mother, for the love which thou bearest to Jesus.

π.

For Monday.

O my divine shepherd, Thou didst come down from heaven to save me, the lost sheep, and I, by turning my back upon Thee, have gone again to destruction: *Erravi sicut ovis quce periit; queere servum tuum {Ps.* cxviii. 176). I hope, my Jesus, that Thou hast pardoned my offences against Thee: but if Thou hast not yet pardoned me, do so now that Thou art come into my breast. I repent with my whole heart of having in past time so despised Thy grace: now I value it above every good, and I would, rather than lose it, lose my life a thousand times. And what profit is it to live in this world without Thy grace ?

My beloved Redeemer, Thou hast died for all, in order that no one should live to himself, but to Thee who hast given Thy life for him: *Pro omnibus mortuus est Christus, ut et qui vivunt, jam non sibi vivant, sed ei qui pro ipsis mortuus est* (2 *Cor.* v. 15). Hitherto I have lived for myself, forgetful of Thee: henceforward I wish to live for Thee alone, who didst die for me: I desire to forget all, in order to think of loving Thee alone, who hast loved me so much. But in order to do this, Thou must help me,

and this I most certainly hope for from Thy promise to grant that which is asked for in Thy name: *Si quid petieritis me in nomine meo, dabo vobis {John,* xiv. 14). I ask and hope for it through the merits of Thy Passion. *Adveniat regnum tuum.* Reign, my Jesus, reign over my whole soul, and never more let it rebel against Thee. I love Thee, infinite Goodness, and I beseech Thee, *Ne permittas me separari a te.* Let me die rather than see myself deprived of Thy friendship: *In te, Domine, speravi; non confundar in ceternum.*

O Mary, O powerful advocate of those who trust in thy intercession, I trust in thee, and hope for eternal life. I say to thee then with St. Bonaventure, full of joy: *In te, Domina, speravi; non confundar in ceternum.*

III.

For Tuesday.

Grant, I beseech Thee, my Jesus and my God, that I may always know more and more how infinite a good Thou art, and the immense love Thou hast shown me in having willed ζo suffer all Thy life and to die for me; and more than this, in having given Thyself to me so often in the holy Communion. St. John Chrysostom writes: *Semetipsum nobis immiscuit, ut unum quid simus; ardenter enim amantium hoc est.* In short, Thine ardent love for me, my Saviour, has forced Thee to make Thyself my food, in order that I might become one with Thee.

Come then, come, O God of my soul, and make it all Thine own: come and drive from it all earthly affections, so that I may love Thee alone, think of Thee alone, speak of Thee alone, desire Thee alone, and seek for Thee alone. And whom shall I love, if I love nof Thee, who art infinite goodness, and hast loved me even so far as to die for me? Ah, my Jesus, how couldst Thou choose me, an ungrateful one, from the midst of so many of Thy

For Wednesday.

faithful servants, to be Thy priest? I have so often turned my back upon Thee, and Thou every morning dost vouchsafe to come into my hands and into my breast. Unhappy shall I be, if, after the many graces Thou hast given me, I go back again and lose Thy grace. O Lord, I love Thee now with all my soul, and I am heartily sorry for having despised Thee: I will not offend Thee more, and I will love Thee with all my strength. Help me, and do not abandon me. *Vulnera tua merita mea* (St. Bern.). Thy wounds, Thy blood, Thy death, are my hope. Give me holy perseverance; grant that in all my temptations I may have recourse to Thee: increase in me Thy love; and then do with me what Thou wilt.

Mary, my Queen, obtain for me the grace to recommend myself always to thee: he who has recourse to thee never remains overcome by the devil.

IV.

For Wednesday.

O incarnate Word! what greater proofs hast Thou to make us understand the great love Thou dost entertain towards us, miserable and sinful worms?

Tell us, is there anything else Thou canst discover in order to force us to love Thee? Unhappy is he who lives deprived of Thy love; and unhappy me, who hitherto not only have not loved Thee, but have so greatly outraged Thy patience by the many insults I have offered Thee. How many times, O God of my soul, have I exchanged Thy grace for a miserable pleasure, and have told Thee to Thy face that I would not serve Thee! I repent of it, O God of my soul, from my whole heart. I hope for pardon from Thee through the merits of Thy death, and I hope for perseverance in Thy love. It is for this that Thou hast been following me for so many years. I will resist no longer: and, in truth,

do I wish to wait until I hou Thyself shall send me to hell ? I love I hee, infinite Goodness; *I love Thee, my God,* worthy of infinite love; I love Thee, and I wish to repeat always in this life and in the next, I love Thee, I love Thee, I love Thee.

In manus tuas commendo spiritum meum ; redemisti me, Domine, Deus veritatis. My Jesus, do not Thou abandon me. Thou comest down every day from heaven to unite me to Thyself, and to feed me with Thy flesh. Ah, do not let me see myself separated again from Thee. Jesus, my love and my hope, now I desire nothing, save to be Thine, and wholly Thine, without reserve. Give me strength, my Redeemer, to execute this desire. *O boneJesu, exaudi me.* M

O Mary, my Mother, if thou prayest for me, I shall certainly obtain this grace. *O Maria, exaudi me.*

V.

For Thursday.

An nescitis quoniam . . . non estis vestri2 Empti enim estis pretio magno. Such is the warning of the Apostle. So it is, my Jesus; but nevertheless I have forgotten Thee so many times for a mere nothing, and have renounced Thy grace and Thy love. All this is true; but it is likewise true that I am one of those sinners who have been purchased with Thy blood: *Tc ergo quœsumus tuis famulis subveni, quos pretioso sanguine redemisti.* I love Thee, my Jesus, above every good; and because I love Thee, I repent with my whole heart of having displeased Thee.

Miserable being that I am, how many years have I lost, in which I could have served Thee and have become holy! Instead of which, I have squandered them away in despising Thee, and in sending my soul to perdition But Thy goodness makes me hope that I may make up for lost time by redoubling the love that I

owed Thee. My Jesus, Thou hast given Thyself to me upon the Cross, and in the most Holy Sacrament; and what shall I, a miserable sinner, give to Thee? I give Thee all my earthly satisfactions: I give Thee my body, my soul, my will, my liberty. If Thou foreseest that I shall ever take back again my will by sinning against Thee, let me die now that I hope I am in Thy grace. Eternal Father, Thou dost grant all graces which are asked of Thee in the name of Jesus Christ: I beseech Thee, in the name of Jesus Christ, give me holy perseverance, and Thy holy love.

O Mary, thou art the Mother of perseverance; thou listenest to those who pray to thee. I ask of thee, and I surely hope from thee, this holy perseverance.

VI.

For Friday.

Christus dilexit nos, et tradidit semetipsum pro nobis (Ephes. v. 2). Jesus Christ, then, the Son of God, has loved us so much that he has been pleased to die of sorrow for us upon a cross. And who could ever have caused a God to die, if he himself had not willed to die? *Ego pono animam meam,* He said: *nemo tollit cam a me; sed ego pono earn (John,* x. 17).

O my soul, if you doubt your Saviour's love for you, look at him dead upon that Cross for you; and what greater proof could he give of his love for you, than to give his life for love of you ? *In hoc cognovimus caritatem Dei. quoniam ille animam suam pro nobis posuit* (r *John,* iii. ï6).

My Jesus, Thou hast given Thy life for my salvation, and I have exchanged Thy friendship for nothing—for the satisfaction of a passion, for a miserable pleasure! I am sorry for it above every evil: would that I could die of sorrow! Pardon me, I beseech Ihee, by the merits

of Thy death; and in pledge of my pardon, give me a great sorrow for my sins and a great love for Thee. I feel within me, by Thy grace, a lively desire to love Thee, and a resolution to belong wholly to Thee; but I see my own weakness, I see my past treachery. Thou alone canst make me strong and faithful. Help me, 0 my love; make me love Thee: I ask Thee for nothing more.

In hoc enim Christus mortuus est et resurrexit, ut et mortuorum et rivorum dominetur {Rom. xiv. 9). So, then, my Saviour, Thou didst die in order to make Thyself the master of our hearts. Yes, my Jesus, I will that this heart of mine, which once was a rebel against Thee, be now wholly Thine: do Thou henceforward take the dominion of it, and let it be obedient to all Thy will. Tell me what Thou wiliest of me; for with the help of Thy grace I desire to do all.

O Mary, pray to Jesus for me: thou must make me faithful to God.

VII.

For Saturday.

Animam meam pono pro ovibus meis {John, x. 15). O divine Shepherd, who wert pleased, for the love of Thy sheep, to die upon an infamous gibbet consumed with sorrows, do not abandon me, as I have deserved by reason of my offences against Thee. I have been a sinner, but I will be so no longer. Now I love Thee, my dear Jesus, above all things; and there is no sorrow that afflicts me so much as the remembrance of having so greatly despised Thee in past years. I thank Thee for not having sent me to hell, and for having waited for me with so much patience. Ah, my true Lover, instead of abandoning me, Thou hast followed me, and hast knocked at the door of my heart with such sweet loving

calls, that at length Thou hast drawn me to Thy love. My Jesus, I thank Thee, and I pray Thee to perfect the work. Give me light and strength to detach myself from all that does not tend to Thy love.

Thou hast said that Thou lovest him who loves Thee: *Ego diligentes me diligo.* Formerly I turned my back on Thee, and then I justly deserved Thy hatred; but now that I love Thee, my dear God, hate me no longer. Do Thou also love me: I prize Thy love more than the love of the whole world. Let all men look on me with horror; it is enough for me if Thou dost look on me with love. Provided I lose not Thy love, I am content to suffer every pain. Bind me, and press me to Thyself, so that I may never see myself separated again from Thee. *Jesu dulcissime, ne permittas me separari a te.*

Mary, Virgin most holy, thou must obtain for me this grace, never again to separate myself from the love of my God.

Seto before (Communion.

I.

An Act of Faith.

Behold, He cometh leaping upon the mountains, skipping over the hills.' Ah, my most amiable Saviour, over how many, what rough and craggy mountains, hast Thou had to pass in order to come and unite Thyself to me by means of this most holy sacrament! Thou, from being God, hadst to become man; from being immense, to become a babe; from being Lord, to become a servant. Thou hadst to pass from the bosom of Thy eternal Father to the womb of a Virgin; from heaven into a stable; from a throne of glory to the gibbet of a criminal. And on this very morning Thou wilt come from Thy seat in heaven to dwell in my bosom.

Behold He standeth behind our wall, looking through the windows, looking through the lattices? Behold, O my soul, thy loving Jesus, burning with the same love with which he loved thee when dying for thee on the Cross, is now concealed in the Most Blessed Sacrament under the sacred species; and what is he doing? *Looking through the lattices.* As an ardent lover, desirous to see you correspond to his love, from the Host, as from within closed lattices, whence he sees without being seen, he is looking at you, who are this morning about to feed upon his divine flesh; he observes your thoughts, what

1 " Eccc iste venit saliens in montibus, transiliens colles."—*Caiif.* ii. S.

1 " En ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos."—*Cant.* ii. 9.

it is that you love, what you desire, what you seek for, and what offerings you are about to make him.

Awake, then, my soul, and prepare to receive thy Jesus; and, in the first place, by faith, say to him: So, then, my beloved Redeemer, in a few moments Thou art coming to me! O hidden God, unknown to the greater part of men, I believe, I confess, I adore Thee in the Most Holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with Thy graces and to unite Thyself entirely to me; how great, then, should be my confidence in this Thy so loving visit!

An Act of Confidence.

My soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, who, urged by love, comes all love to thee.

Yes, my dear Jesus, my hope, I trust in Thy goodness» that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou wiliest.

III.

An Act of Love.

Ah, my God, my God, true and only love of my soul, and what more couldst Thou have done to be loved by me ? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great sacrament in order to give Thyself all to me, and thus bind and unite Thyself heart to heart with so loathsome and ungrate-

fui a creature as I am. And what is more, Thou Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless love! incomprehensible love! infinite love! a God would give himself all to me!—My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all love, I love Thee with my whole heart, I love Thee above all things, I love Thee more than myself, more than my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee to the heart, of the seraphim, to the heart of the most blessed Virgin Mary, to the Heart of Jesus, thy most loving and beloved Son. So that, O infinite Good, I love Thee with the love with which the saints, with which Mary, with which Jesus, love Thee. And I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart,all earthly affections, that are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God whom Thou dost so ardently desire to see loved!

IV.

An Act of Humility.

Then, my soul, thou art even now about to feed on the most sacred flesh of Jesus! And art thou worthy? My God, and who am I, and who art Thou? I indeed know and confess who Thou art that givest Thyself to me; but dost Thou know what I am who am about to receive Thee? And is it possible, O my Jesus, that Thou who art infinite purity desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins?

I know, O my Lord, Thy great Majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I comethen, O my amiable Saviour, I come to receive Thee this morning, all humbled and confused at the sight of my defects; but full of confidence in Thy tender mercy, and in the love which Thou bearest me.

An Act of Contrition.

I am indeed grieved, O God of my soul, for not having loved Thee during the time past; what is still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness: I have turned my back upon Thee, I have despised Thy grace and friendship; in a word, O my God, I was deliberate in my will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O Infinite Goodness. I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee: wash with Thy blood this soul of mine, in which Thou art so soon about to dwell.

VI.

An Act of Desire.

And now, my soul, the blessed hour has arrived in which Jesus will come and take up his dwelling in thy poor heart. Behold the King of Heaven, behold thy Redeemer and God, who is even now coming; prepare thyself to receive him with love, invite him with the ardor of thy desire.

Come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee, and I now give Thee, my miserable heart; do Thou accept it, and come quickly to take possession of it. Come, my God! hasten; delay no longer. My only and Infinite Good, my treasure, my life, my Paradise, my love, my all, my wish is to receive Thee with the love with which the most holy and loving souls have received Thee; with that with which the most blessed Virgin Mary received Thee; to their Communions I unite this Communion of mine.

Most holy Virgin and my Mother Mary, behold, I already approach to receive thy Son. Would that I had the heart and love with which thou didst communicate! Give me this morning thy Jesus, as thou didst give him to the shepherds and to the kings. I intend to receive him from thy most pure hands. Tell him that I am thy servant and thy client; for he will thus look upon me with a more loving eye, and now that he is coming, will press me more closely to himself.

Æuts after (Communion.

An Act of Faith.

Behold, my God is even now come to visit me; my Saviour to dwell in my soul. My Jesus is even now within me. He has come to make himself mine, and at the same time to make me his. So that Jesus is mine, and I belong to Jesus: Jesus is all mine, and I am all

O infinite Goodness! O infinite Mercy! O infinite Love! that a God should come to unite himself to me, and to make himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with him, what doest thou? Hast thou nothing to say to him; dost thou not converse with thy God, who is with thee? Ah, yes, renew thy faith; remember that the angels now surround thee adoring their God, who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections, and, clinging closely to thy God, say:

II.

An Act of Welcome.

Ah, my Jesus, my love, my infinite good, my all, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art thou! to what a place art Thou cornel Thou hast entered my heart, which is far worse than the stable in which Thou wast born; it is full of earthly affections, of self love, and ot inordinate desires. And

how couldst Thou come to dwell there ? I would address Thee with St. Peter: *Depart from me, for I am a sinful man.'* Yes, depart from me, O Lord, for 1 am indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve Thee with so much love. But no, my Redeemer; what do I. say? Leave me not; for if Thou departest, I am lost. I embrace Thee, my life; I cling to Thee. Mad indeed have I been in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I will never more separate myself from Thee, my treasure; I desire to live and die ever united to Thee. Most blessed Virgin Mary, Seraphim, and all souls, do ye who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

III.

An Act of Thanksgiving.

My God and Lord, I thank Thee for the grace which Thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favor which Thou hast done me. But what do I say ? how can so miserable a creature as I am ever worthily thank Thee?

Father Segneri says, that the feeling most becoming a soul that communicates is that of wondering astonishment at the thought, and to repeat, "A God is united to me; a God is mine !" David said, *What shall I render to the Lord for all the things that J/c hath rendered to me*[1] But I ! what return shall I make to Thee, my Jesus, who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My soul,

[1] " Exi a me, quia homo peccator sum."—*Luke,* v. 8.

Quid retribuam Domino pro omnibus quæ retribuit mihi?"—*Ps,* cxv. 12.

bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocates, my guardian angel, and all ye souls who love God, *Conic and hear, all yc that fear God, and I will tell you what great things He hath done for my soul.'* Come and bless and thank my God for me, admiring and praising the indeed great graces which he has granted me.

Afy Beloved to me, and I to HimA Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since, then, O Jesus, my divine king, Thou hast come to visit the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: *Aly Beloved to me, and I to Him.* Thou hast given

from this day forward I will be no longer mine; I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. And what greater pleasure, says St. Peter of Alcantara, can be found, than that of pleasing Thee, most amiable, most loving, most gracious God? I at the same time give Thee all the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee, who always thinkest of my good; my will I will only use to love I hce, my God, my all, and to will only that which Thou wiliest.

My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have—my senses,

i " Venite, audite, . . · omnes qui timetis Deum, quanta fecit animæ mcæ."—*Ps.* Ixv. ıó.

'i " Dilectus meus mihi et ego illi. v-·»»» ii· lû.

my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty; in a word, I place my whole body and soul in Th'y hands.

Accept, C) Infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast ever had on earth; but who now offers and gives himself all to Thee. Do with me and dispose of me, () Lord, as Thou pleasest.

Come, O consuming fire, O divine love ! and consume in me all that is mine, and that is displeasing in Thy most pure eyes, so that henceforward I may be all Thine, and may live only to execute, not Thy commands and counsels only, but also all Thy holy desires and Thy good pleasure. Amen.

O most holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain their acceptance of it, and that they may grant me the grace to be faithful unto death. Amen, amen, amen.

An Act of Petition.

O my soul, what art thou doing? The present is no time to be lost: it is a precious time, in which thou canst receive all the graces that thou askest. Seest thou not the Eternal Father, who is lovingly beholding thee? for within thee he sees his beloved Son, the dearest object of his love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou wiliest.

Dearest thou not Jesus himself who thus addresses thee: *What wilt thou that I should do to thccV* () soul, tell me, what dost thou desire of me ? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

I " Quid libi vis faciam *ï'*—*Mark,* x. 51.

Ids ajter lloly Communion.

Ah ! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the goods of the earth—riches, honors, or pleasures; but grant me, I beseech Thee, intense sorrow for the displeasure that I have caused Thee; impart to me so clear a light, that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a heart conformable in all things to Thy holy will, that it may seek only that which is more pleasing to Thee, and have no other desire than Thy holy love: *Create a clean heart in me, O God.*[1]

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul: I ask it of Thee through Thy merits, and those of Thy most holy Mother, and by the love which Thou bearest to Thy

Here pause, to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in Purgatory; and pray also for me, who composed this little book for your good.

Eternal Father, Jesus Christ himself, Thy Son, has said, *Amen, amen, I say to you, If you ask the Father anything in My Name, He will give it you.*[2] Fur the love, then, of this Son, whom I now hold within my breast, do

Amores mei dulcissimi, Jesu et Maria! fro vobis patiar, fro vobis moriar; sim totus vester, sim nihil meus.[3] ("My most sweet Loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all yours, and in nothing my own !")

1 " Cor mundum crea in me, Deus."—*Ps.* 1. 12.

2 " Amen, amen, dico vobis: si quid petieritis Patrem in nomine meo, dabit vobis."—*John,* xvi. 23

3 *Alph. Podrig.*

'j'0 JESUS IN THE BLESSED SACRAMENT.

They can be used either before or after Communion, or in visiting the Blessed Sacrament,

Before Communion.

Egredtmtnt ci videte, filiez Sion, regem Salomonem in diademate, quo coronavit ilium mater sua in die desponsationis illius (Cant. iii. n). O daughters of grace, O ye souls who love God, quit the darkness of earth, and behold Jesus, your king, crowned with a crown of thorns; the crown of contempt and suffering with which the impious synagogue, his mother, crowned him on the day of his espousals,—that is to say, on the day of his death, by the means of which he espoused himself on the Cross to our souls. Go forth again, and behold him all full of compassion and love, now that he comes to unite himself to thee in this sacrament of love.

Has it indeed, then, cost Thee so much, my beloved Jesus, before Thou couldst come and unite Thyself to souls in this most sweet sacrament? Wert Thou indeed obliged to suffer so bitter and ignominious a death? Oh, comethen, without delay, and unite Thyself to my soul also. It was at one time Thy enemy by sin; but now Thou desirest to espouse it by Thy grace. Come, O Jesus, my spouse; for never more will I betray Thee; I am determined to be ever faithful to Thee. As a loving spouse, my whole thought shall be to find out Thy

pleasure. I am determined to love Thee without reserve; I desire to be all Thine, my Jesus,—all, all, all.

II.

Fasciculus myrrhce Dilectus meus mihi; inter ubera mea commorabitur (Cant. I. 12). The myrrh plant when pricked sends forth tears, and a healthful liquor from the wounds. Our Jesus, from the beginning of his Passion, determined to pour forth his divine blood from his wounds with so much pain, in order to give it afterwards all to us for our salvation in this bread of Life.

Come, then, O my beloved bundle of myrrh, O my enamoured Jesus; Thou art indeed a subject of grief and pity to me when I consider Thee all wounded for me on the Cross; but then, when I receive Thee in this most sweet sacrament, Thou becomest indeed to me more sweet and delicious than a bunch of the choicest grapes can be to one who is parched with thirst:· *Botrus Cypri dilectus meus mihi in vineis Fngaddi (Cant.* i. 13). Come, then, to my soul, and revive and satiate me with Thy holy love. Ah, what sweetness do I feel in my soul at the. thought that I have to receive within myself that same Saviour of mine, who for my salvation was pleased to be drained of all his blood, and sacrificed on across! *Inter ubera mea commorabitur.* Xo, my Jesus, never more will I drive Thee hence; and Thou shalt never more have to leave me. I am determined ever to love Thee, and to be always united to and closely bound up with Thee. I will always belong to Jesus, and Jesus will be always mine: forever, forever, forever *inter ubera mea commorabitur.*

III.

Dum esset Fex in accubitu suo, nardus mea dedit odorem suum (Cant. i. 11). When Jesus comes to dwell in a soul in holy Communion, oh how clearly docs she see and

know her own nothingness by the bright light which the King of heaven brings with him! As the spikenard is the most lowly among plants, so does the soul confess herself the most vile of all creatures; and when thus humbled, oh how sweet is the odor that she breathes forth to her beloved King! and for this reason he invites her to unite herself to him in closer and closer bonds.

If, then, my soul, thou desirest that thy Jesus should repose in thee, consider thy own nothingness. Who art thou? what dost thou deserve? Humble thyself as thou shouldst do, by casting away from thyself all self-esteem, which may keep Jesus at a distance from thee, or prevent his coming to repose in thee. Come to me, my dear Redeemer, come; and by Thy divine light make me see my own lowliness, my misery, my nothingness, that Thou mayest be enabled to repose in me with satisfaction to Thyself, to separate Thyself no more from me.

IV.

Sentite de Domino in bonitate (Sap. i. i). My soul, why art thou so timid and fearful at the sight of the goodness and infinite love of thy Lord? why such distrust? Now that thou art made worthy to receive within thee Jesus Christ, let thy sentiments correspond to this grace, by confiding in that goodness of God, who gives thee all himself. Truly his judgments are terrible, but they are terrible only to the proud and to the obstinate; but to the humble and penitent, who desire to love and please him, his judgments are all mercy and love, flowing from a heart full of compassion and kindness. So that David, considering these judgments of God, superabounds with hope: *In judiciis tuis supersperavi (Ps.* cxviii. 43). These judgments made him happy and consoled him: *Judicia tua jucunda (Ib.* 39): *A/'emor J'ui judiciorum tuorum ct consolatus sum (Jb.* 52).

before Holy Communion.

Ah, this great God is only too loving and generous to those who seek him with love: *Bonus est Dominus animæ quærenti illum (Lam.* iii. 25). How good is God to those who seek to unite their will with the divine will! *Quant bonus Israel Deus his qui recto sunt corde! (Ps.* lxxii. 1). My God, my love, my hope, my all, I desire Thee, and Thee alone,—to love Thee, to please Thee, and to do Thy will in all things. Let me always find Thee; make me agreeable to Thee; and never let me leave Thee again. *Fiat, fiat.* Amen, amen.

V.

Vox dilecti mei pulsantis: aperi mihi, soror mea, amica mea, columba mea, immaculata mea (Cant. v. 2). Such are the words which Jesus in the Blessed Sacrament speaks to those who love and desire him. Open to me, he says, O soul, thy heart, and there I will come to unite myself to thee; so that, being one with me, thou mayest become my sister by resemblance, my friend by participation in my riches, my dove by the gift of simplicity, my undefiled by the gift of purity, which I shall communicate to thee.

And then he goes on to say, Open to me, *Quia caput meum plenum est rore, et cincinni mei guttis noctium (Ib.).* As if he said: Consider, my beloved, that I have waited for thee all the night of the bad life thou hast led in the midst of darkness and error. Behold now, instead of bringing scourges to chastise thee, I come in the Blessed Sacrament, with my hair full of heavenly dew, to extinguish in thee all impure desires towards creatures, and to kindle in thee the happy fire of my love. Come, then, O my beloved Jesus, and work in me what Thou wilt. I renounce the love pf all things, in order to be all Thine, and that Thou mayest make me as Thou wouldst have me, entirely united to Thy will.

VI.

Veniat dilectus mens in hortum suum, et comedat fructus pomorum suorum (Cant. v. i). Cornelius à Lapide says that this is precisely the invitation that a soul desirous of the holy Communion makes to Jesus in the Blessed Sacrament. Come, my Beloved, she says, into my poor heart, which at one unhappy time did not belong to Thee; but which now, by the help of Thy grace, has returned to Thee. *Veniat, et comedat fructus pomorum suorum:* Come and taste in me those virtues which Thou dost bring with Thyself when Thou comest to me. O my Lord, at least for the honor of Thy majesty, purify my heart, adorn it, inflame it with Thy love, and make it beautiful in Thy sight, that it may be a worthy dwelling-place for Thee.

VII.

Ad ubera portabimini (Is. Ixvi. 12). It is thus that Jesus from the sacred altars invites our souls. Come, he says, and suck my divine milk, which I give you in this Sacrament, wherein I offer you my own blood to drink. But what shepherd, says St. John Chrysostom, ever feeds his sheep with his own blood? Even mothers give their children to nurses to be fed. But Thou, O divine Pastor, art so enamoured of our souls as to wish to nourish them with Thine own blood. St. Catharine of Sienna, then, might well, in approaching holy Communion, pant, as it were, to suck the divine milk, in the same way as an infant presses anxiously to suck the milk from its mother's breast. And well might the sacred spouse say to her beloved, *Meliora sunt ubera tua vino (Cant.* i. 1); signifying that she esteemed the milk of this sacrament, as the sacred interpreters explain it, above all the pleasures of the world, which are transitory and vain, as are transitory and vain also the joys and pleasures of wine.

O my beloved Jesus, since Thou wilt feed me this morning with Thine own blood in holy Communion, it is but reasonable that I should willingly renounce all the delights and pleasures that the world might give me. Yes, I give them all up; I protest that I choose rather to suffer all evils united to Thee, than to enjoy all the goods of the world away from Thee. It is sufficient happiness for me to please Thee, who art worthy of all that we can do to please Thee. I will say, then, with St. Ignatius of Loyola: *Amorem tuum solum cum gratia tua mihi dones, et dives sum satis.*

VIII.

Comedite, amici, et bibite, et inebriamini, carissimi (Cant. J. i). The "friends," that is beginners who scarcely enjoy the divine friendship, when they receive holy Communion feed indeed on the flesh of Jesus Christ, but they eat with labor; while those who are on the way to perfection eat with less difficulty. But by the "dearly beloved" are meant the perfect, who, inebriated with holy love, live almost out of the world, forgetting all things, even themselves, and think only how they may love and please their God.

My beloved Jesus, I am not yet perfect; but Thou canst make me perfect. I am not dear to Thee, and it is my own fault, because I have been ungrateful and unfaithful; but Thou canst make me become so, by inebriating me this morning with Thy love: *Adveniat regnum tuum.* Come, my beloved Lord, and take possession of my whole soul. Establish Thy kingdom in me; so that Thou alone mayst reign in me, that Thy love alone may command me, and that Thy love only may I obey. Inebriate me, inebriate me entirely; make me forget all creatures, myself, my interests, and all, that I may love nothing but Thee, my God, my treasure, all my good, my all; may I sigh for Thee alone, seek

Thee alone, think of Thee alone, and please Thee alone. Do this by the merits of Thy Passion. This only do I ask of Thee: this I hope.

IX.

Fulcite me floribus, stipate me malis; quia amore langueo (*Cant.* ii. 5). The languor of the soul is when, forgetful of herself and her affairs, she thinks only of seeking refreshment for her languishing love by holy desires, which are the flowers, and by good works, which are the fruits, of Divine love.

O my God, O Blessed Sacrament, since Thou wilt have me to be all Thine, make me what Thou wouldst have me. Make me forget everything that does not belong to Thy love. Increase in me always more and more the desire of pleasing Thee. Grant that these flowers may not always remain flowers; make them also become fruits, by my doing and suffering something for Thee, who hast done and suffered only too much for me. O God, O God of my soul, make Thyself loved, but really loved, by me—not only in word, but in deed—before death comes upon me.

X.

Dilectus meus candidus et rubicundus, electus ex millibus (*Cant.* v. 10). Our beloved Jesus is all white by his purity, and all red by the flames of his divine love. My spotless Lamb, all burning with love for me, when will Thou make me like to Thyself? pure as Thou art, O purest lily? burning with love of Thee as Thou dost burn with love of me? Yes, I do renounce all other love, and choose for myself Thy sweet love, my God, my all. Begone, ye creatures; what do you want with me? Go and enjoy the love of those who seek you. I wish only for my God; for God alone will I keep all my lieart and all my affections.

XI.

Benignitas ct humanitas apparuit Salvatoris nostri Dei (Tit. iii. 4). St. Paul says, that God, by making himself man, showed the world how far his goodness towards us went. But by giving himself in this sacrament he makes us know the depth of the tenderness of his love towards our souls: *Nonne insania videtur dicere: Manducate meam carnem, bibite meum sanguinem l* St. Augustine says, does it not seem a madness, Jesus Christ saying to us, as he said in that blessed night: *Accipite et comedite : hoc est corpus meum ?* O men, he says, to make you understand how much I love you, I will that you should come and feed on my very flesh. () holy faith! And who among us would have been able to demand so much? Who could have even thought of it, if Jesus had not thought it and done it? Some of the followers of Jesus Christ, when they heard this from his mouth, that is, that he wished to give them his body to eat, said that this was too hard a thing, and that they could neither believe nor hear it: *Durus est hic sermo, et quis potes', eum audiret (John,* vi. 61). And they went so far as to leave him, because they would not believe it: but yet it is of faith that so it is.

But what else does Jesus Christ ask of us by all this he has done for us, but that we should love him ? as the Lord had once before instructed his people: *Et nunc, Jsrael, quid Dominus Deus tuuspetit a tc nisi ut . . . diligas eum ac servias Domino Deo tuo in toto corde tuo ?*

O my most loving Jesus, what dost Thou not give, what dost Thou not promise to those that love Thee ? Thou dost promise them Thy love: *Ego diligentes me diligo (Prov.* viii. 17). Thou dost promise them Thy caresses, even when they have already turned their backs upon Thee: *Convertimini ad me . . . et convertar ad vos (Zach.* i. 3). Thou do ;t promise to come with the

Father and the Holy Spirit to abide forever in their souls: *Qui autem diligit me, diligetur a Patre meo ... et ad eum veniemus, et apud eum mansionem faciemus {John,* xiv. 21, 23).

And what more hast Thou to promise and to give to entice men to love Thee? My dearest Lord, I see how it is; Thou dost wish also to be loved by me: yes, I love Thee with all my heart; and if I do not love Thee, do Thou teach me to love Thee; make me to love Thee, and to love Thee above all things: *Da quodjubes, etjube quod vis.*

XII.

Nolite me considerare, quodfusca sim, quia decoloravit me sol {Cant. i. 5). The heat of my passions, said the sacred spouse (and still more ought I to say it, O my dear Jesus), has deformed and blackened me: *Nigra sum, sed formosa (Cant.* i. 4). But if I am black by my own works, I am beautiful by Thy merits, O my Redeemer. I was black at one time, when I was alone and separated from Thee; but now that I am united to Thee, Thy grace, Thy beauty, Thy love has made me beautiful. Yes, my Jesus, so do I hope. Mayest Thou be blessed forever. Never permit me to lose Thee again, and to return to my former depravity. I love Thee, O infinite beauty; I wish also that my soul should be beautiful, always beautiful, that it may be always pleasing in Thy divine sight, and that Thou mayest always love it.

After Holy Communion.

I.

Trahe me : post te curremus in odorem unguentorum tuorum (Cant. i. 3). Since, then, () my dear Jesus, I cannot, while in this life, ascend to Thee, Thou hast willed to descend to me, to unite Thyself to me in this sacrament of love: draw me, my Lord, all to Thee. I do not wish

to draw Thee to me, that Thou shouldst do my pleasure; but I desire that Thou shouldst draw me so entirely to Thee by Thy sweet attractions, that I may not be able to desire or do anything else but Thy most holy will. It is just that my inclinations should yield to Thy holy dispositions. Unite me wholly to Thyself; and so united, and free from earthly affections, I will run with Thee in the path of virtue, and so shall be able to repose wholly in Thy divine will both in this life and in the next: *In pace in idipsum dormiam et requiescam.*

IL

Introduxit me rex' in cellam vinariam ; ordinavit in me caritatem (Cant. ii. 4). It is precisely by this cellar of wine that St. Bonaventure understands holv Gommunion, which introduces and then unites the.soul to its divine king, and gives it to taste that wine of love which destroys the desire of created things, and infuses a well-regulated love, that is just towards itself, charitable towards its neighbor, supreme towards God, loving him above all things, who above all things deserves to be loved.

O Jesus, my King, only Lord of my heart, Thou hast already brought me into the beautiful cellar of Thy love, that is, into Thyself, uniting me to Thee by means of this sacrament of love. Yes, my Lord, I already feel my heart changed. I feel a holy desire, which gives me peace, and makes me loathe all impure affections, and enkindles in me the pure love of Thee. O my Jesus, since Thou hast given me an entrance to this beautiful cellar, let me no more depart from it. Since Thou hast united Thyself to me, do not leave me again. Detach me from the love of all creatures. Unite me to Thee continually more and more on this earth, that I may one day come to be perfectly united to Thee in heaven; where I shall love Thee face to face with all my strength,

without interruption and without imperfection throughout all eternity.

III.

Dilectus meus descendit ad hortum suum ... ut pascatur in hortis, et lilia colligat (*Cant.* vi. 1). My sweetest Saviour, since Thou dost descend from heaven to come into my soul, by Thy grace do Thou make it become Thy garden, that Thou mayest gather in it lilies and fruits which are agreeable to Thee. Pardon me, if I have offended Thee. Receive me, if I have left Thee, now that I return penitent to Thee. Give me that purity which Thou dost desire to see in me. Give me strength to do what Thou desirest. Grant me Thy true love, and then shall I become pleasing to Thee. I sacrifice to Thee all my inclinations, and I desire and wish for nothing but to please Thee.

IV.

The sacred spouse called her beloved *Totus desiderabilis.* Jesus, to those souls who love him as spouses, makes himself altogether desirable, whether he chastises or consoles them, whether he appears near or distant, because he does it all for love, and that he may be loved. Treat me, then, O my Jesus, as Thou wilt, I will always love Thee; whether Thou dost give me sweetness or tribulations, I know that all will come to me from Thy loving Heart, and that all will be for my greater good: *Paratum cor meum, Deus, paratum cor meum.* Behold my will is ready, () Lord, to accept all that Thou shalt ordain. *Benedicam Dominum in omni tempore.* At all times, whether prosperous or adverse, I will bless Thee and love Thee, O my Creator. I neither seek nor merit any consolation from Thee; for I have given Thee nothing but bitterness by my sins: I seek only Thy good pleasure. Provided Thou art satisfied with me, I

shall be content with any punishment. My Jesus, my Jesus, whether far off or near Thou shalt always be desirable to me, always dear; whether Thou dost console or afflict me, I will always love Thee, always thank Thee.

V.

Qua est ista, qua ascendit de deserto, deliciis affluens, innixa super dilectum suum i (*Cant.* viii. 5.) Who, then, are those souls who, living on the earth, esteem it a desert; so that, detached from visible things, they live only to God, as if there was no one else but God, whom alone they love and desire to please, and in this way they almost go out of the world, and raise themselves above it, enjoying the delights which are experienced by those who wish for God alone, and who place in God all their hopes ?

Who, then, are these faithful souls, if not those who often and with pure love unite themselves to Jesus in the Blessed Sacrament ? Yes, my God, such do I also desire to be by the means of Thy grace, detached from all things, and all Thine. Henceforth the world shall be to me a desert, where, flying from all attachment to creatures, I will think of nothing but Thee; as if Thou and I were the onljr persons there. In Thee alone will I put all my confidence, all my love, O God, O beloved God, my hope, my love, my all.

VI.

Si murus est, adificcmus super cum propugnacula argentea: si ostium est, compingamus illud tabulis cedrinis (*Cant.* viii. 9). This is precisely what Jesus does when he comesto a soul in holy Communion. He sees that she is a wall too weak to be able to resist the assaults of hell; therefore, by the virtue of the sacrament, he fortifies her with bulwarks of silver, that is, with his divine light.

He sees that she is a door inclined easily to be corrupted, and he renews it, adjusting it with planks of strength and perseverance, as is signified by cedar, which is a strong and incorruptible wood; that is, with the gifts of holy fear, with detachment from creatures, with the love of prayer, with supplications, with holy desires, and still more with the gift of divine love, which are the support of holy perseverance. *Panis cor hominis confirmat.* Jesus teaches us, that as earthly bread preserves the life of the body, so the heavenly bread of holy Communion preserves the life of the soul: *Qui manducat me, ct ipse rivet propter me. Qui manducat meam carnem, et bibit meum sanguinem in me manet, et ego in illo.* Such are the gracious promises which Jesus makes to him who receives him in the Blessed Sacrament.

Ah, my Jesus, who is weaker and more unfaithful than I? Thou knowest well how many times I have yielded to my enemies, and how many times they have seized the gate, that is, my will, by which they have entered to ruin me by causing me to lose Thy friendship. Oh, fortify me with Thy light and strength, that I may no more lose Thee or drive Thee from me. My Lord and my Redeemer, if I am to turn back and offend Thee again, oh! let me die now, while I hope that I am in Thy grace and united to Thee. I trust not myself, no; nor will I ever, my dear Jesus, live without Thee. But as long as I live I am in danger of changing my will and betraying Thee, as I have done before; do Thou help me. Help me also, most holy Mary; have pity on me: thou, who art the Mother of perseverance, obtain *for me* this gift from thy Jesus. Of thee I seek it, of thee I hope it, of thee I ask it.

VII.

Inveni quem diligit anima mea; tenui eum, nec dimittam (*Cant.* iii. 4). So ought every soul to say who is united

with Jesus in the Blessed Sacrament: Creatures, depart from me; go out altogether from my heart. I loved you once, because I was blind; now I love you not, nor can I ever love you again. I have found another good, infinitely more delightful than you: I have found in myself my Jesus, who has enamoured me by his beauty; to this my beloved one I have given myself entirely. He has already accepted me, so that I am no longer my own. Creatures, farewell: I am not, nor shall I ever again be yours; but I am and shall be always Christ's. He, too, is mine, and will always be mine: *Tenui eum, nec dimittam.* Now I have pressed him to my heart, receiving him in holy Communion; for the future I will hold him with my love, and will not let him leave me any more.

Permit me, O my most amiable Saviour, to embrace Thee so closely, that I may never more be separated from Thee. Behold, I press Thee to myself, my Jesus; I love Thee, I love Thee; and O that I could love Thee worthily! I wish that my only happiness and repose should be to love Thee and please Thee. Do Thou command all creatures to leave me, and not to disturb me; say to them: *Adjuro vos . . . ne suscitetis, neque evigilare faciatis dilectam.* Ah, if I do not wish it, creatures cannot enter in to disturb and divide me from Thee. Strengthen, then, my will, unite my miserable heart to Thy divine Heart, that it may always will what Thou wilt. Do this, Lord, by Thy merits. Amen, amen. So do I hope; so may it be.

VIII

Surge, aquilo, ci veni, auster; perfla hortum meum, etfluant aromata illius (Cant. iv. 16). Fly from me, O north wind, hurtful and cold wind of earthly affections; and come, thou soft warm breeze of the sacred love of the Holy Spirit, which comes from the Heart of my Jesus in the Blessed Sacrament. Do thou alone breathe through my

soul·, which has been chosen by Jesus for his garden of delights. Blow; for by thy breath how many fresh and sweet odors of holy virtues shalt thou draw forth from me !

My Jesus, my Jesus, Thou canst do this; and this do I hope from Thee.

IX.

Messui myrrham meam cum aromatibus mets (Cant. v. ı). Λ soul that has received Jesus must be careful to gather myrrh, that it may always offer the sweet odor of those virtues which arise from mortification. *Comedi favum cum meile meo (Ibi).* In like manner, the soul that loves God alone is not satisfied with the honey, but will also have the honeycomb; therefore she says to Jesus:

O Lord, Thy consolations are not sufficient for me unless Thou givest me Thyself, who art the fountain of consolation; the fruits of love are not enough for me, if Thou dost not give me also Thyself, who art the object of my love. So say I to Thee, my Jesus, that Thou alone wilt suffice for me; I am ready to renounce all Thy delights, provided I possess Thee alone, my God and my only good. I love Thee, not to please myself, but to please Thee; for Thou dost desire to be loved by me, and Thou art worthy of all our love, whether Thou dost console or try us.

X.

Nihil mihi deerit; in loco pascuæ ibi me colocavit (Ps. xxii. i, 2). Ah ! my beloved Jesus, since Thou dost invite me in this feast of love to feed on Thy divine flesh, what more can I ever want? *Dominus illuminatio mea ct salus mea; quem timebo I (Ps.* xxvi. 1.) Whom shall I fear, if 1 hou, O God omnipotent, art my light and my salvation ? I give myself all to Thee. Accept me, and then do with me what 'I hou wilt; chastise me, show Thine indignation towards me when Thou wilt; kill me, destroy me,

and I will say always with Job: *Eliam si occiderit me, in ipso sperabo {Job,* xiii. 15). Whilst I am Thine, and Thou lovest me, I am content to be treated by Thee with every hardship; to be even annihilated, if it so pleases Thee.

XI.

jin manibus meis descripsi te: muri tui coram oculis meis semper {Is. xlix. 16). See the loving care that God takes of a soul that he wishes to have to himself. He carries it written in his hands, so that he may never forget it, and says, that sooner would a mother forget her own son than he a soul in grace: *Et si illa oblita fuerit, ego tamen non obliviscar tui {Ib.* 15).

Et muri tui coram oculis meis semper. His eyes are always open to watch over that soul, so that its enemies do it no harm: *Scuto bonce voluntatis tuce coronasti nos {Ps.* v. 13). Our good God surrounds us with the protection of his good-will, wholly solicitous for our good; and so he delivers us from all dangers. Ah, my God, infinite goodness, who more than any other lovest me and desirest my good, I abandon myself entirely to Thee: let every other hope fail me, provided Thou dost not fail me. I know that I also must co-operate by obeying Thy holy will: *Domine, quid me vis facere I* Nothing else can I say; behold me ready and determined, my sweet Saviour, to do what Thou pleasest: *Fiat voluntas tua.* Nothing else do I desire but to accomplish Thy will. But do Thou help me, otherwise I shall do no good at all. Teach me not only to know, but also to do, all that pleases Thee: *Doce me facere voluntatem tuam.* Eternal Father, grant that I may be able to say with truth, as Thy Jesus did whilst he was on earth: *Ego quæ placita sunt ci facio semper.* My God, this I desire, this I pray for, and this I hope, through the merits of Thy Son and the most holy Mary.

XII.

Præbe, fili mi, cor tuum mihi (Prov. xiii. 26). O my soul, behold this is all that thy Lord asks of thee, when he comes to visit thee; he would have thy heart and thy will. He gives himself to thee without reserve; it is but reasonable that thou shouldst also give him all thyself without reserve, taking care to follow his will in all things: *Revertetur enim Dominus, ut gaudeat super te in omnibus bonis (Deut.* xxx. 9). Act in such a manner that Jesus, when he comes to thee again, may find that thou hast executed all his designs.

My Jesus, I wish to please Thee; help Thou my desire. Give me strength, and do with me whatsoever Thou pleasest.

XIII.

Quid est quod debui ultra facere vineæ mece et non feci? (Is. v. 4.) My soul, hear what thy God says to thee: what ought I to do more for thee than I have done? For love of thee I became man: *Verbum caro factus sum.* Instead of Lord, I have become servant: *formam servi accipiens.* I went so far as to be born in a stable, like a worm—for worms are born in stables: *vermis sum, et non homo.* I died for thee, I died upon the tree of shame: *Factus obedicns usque ad mortem, mortem autem crucis.* What remained more for me to do, but to give my life for thee? *Majorem hac dilectionem nemo habet, ut animam ponat quis pro amicis suis.* But my love has invented and done more for thee. After my death, I have chosen to leave myself in the most Blessed Sacrament, to give my whole self as food. Tell me what more could I have done to gain thy love?

It is true, my Lord and my Redeemer; what can I answer? I have nothing to say. Thou hast been too good to me, and I have been too ungrateful towards Thee. I wonder at Thy immense goodness; I see my own baseness, and I throw myself at Thy feet, and say: Have pity

on me, my Jesus, though I have repaid Thy love with so much ingratitude. Avenge Thyself, therefore, I pray Thee, avenge Thyself upon me, and chastise me; but do not abandon me; chastise me and change me. Let me not live any longer ungrateful to Thee. Grant that I may love Thee at least out of gratitude, and that before I die I may make Thee some recompense for Thy love.

XIV.

Pone me ut signaculum super cor tuum (*Cant.* viii. 6). Yes, my beloved Jesus, since I have consecrated to Thee all my heart, it is but just that I should put Thee as a seal of love upon it, to close the entrance against any other affection; and thus to make known to all that my heart is Thine, and that Thou alone possessest dominion over it. But, my Lord, what dost Thou hope from me, if Thou dost not do the work Thyself? I can do nothing but give Thee my poor heart, that Thou mayest dispose of it according to Thy pleasure. Behold, I give it all to Thee, I consecrate it to Thee, I sacrifice it to Thee. Do Thou possess it forever; I will no longer have any part in it. If Thou lovest it, Thou knowest how to preserve it for Thyself. Leave it no longer in my hands, lest I should again take it from Thee. O God most loving, O infinite love, since Thou hast so constrained me to love Thee, I pray Thee make Thyself loved by me. I only wish to live that I may love Thee, I only wish to love Thee in order to please Thee. Thou who dost work so many miracles to be able to enter into my heart in this sacrament, work also this one, make my heart all Thine; but all, all, all, without division, without reserve, so that I may say, both in this life and in eternity, that Thou art the only Lord of my heart, and my only treasure: *Deus cordis mci\ etpars mca Deus in æternum.*

Most holy Mary, my Mother and my hope, do thou help me, and I shall certainly be heard. Amen, amen. This I wish, this I hope. So be it.

Aspirations of £onc to Jesus

FOR MEDITATION AND HOLY COMMUNION.[1]

My well-beloved, my love, my life, my repose, my only good. Live Jesus, Mary, Joseph, and Teresa!

The grace that we should ask of God above all graces, says St. Francis de Sales, is the grace or gift of love. Hence we should endeavor in all our prayers, all our actions, all our sighs, all our intentions, to obtain from God this holy love, which is the gift of all gifts.

We shall here find many aspirations that a loving soul can make to God; but it must be observed, first, that the best are those that love itself infuses into our heart; and secondly, that when the soul feels itself united with God by anyone of the following inspirations, or by any other, one should not go farther, but should dwell upon it and repeat it as long as one finds therein nourishment and feeling.

My God, prostrate at Thy feet, I ask of Thee, not pleasures, nor riches, nor honors, but only Thy love; and at each step that I take, at each look, at each respiration, I intend to ask for Thy love.

My dearly beloved Jesus, Thou hast said that Thou wouldst permit Thyself to be found even by him who is seeking Thee, and Thou hast even gone so far as to seek me when I fled from Thee, wilt Thou flee from me now that I seek Thee, and I seek only Thee?

Ah! deign to bind me to Thee by these sweet bonds with which Thou bindest those that love Thee; but

[1] This is a translation from a manuscript left by the holy author, and unpublished in Italian. We think it to be a fruit and a testimony of his fervor during the last years of his life.—Ed.

bind me in such a manner that I may never more be separated from Thee.

Inflame me with Thy love. Ah! one spark of this divine fire would be sufficient to make me forget everything; but I am not content with only a spark; I wish to have a flame, I wish to have a thousand flames, I wish to have a conflagration that will instantly destroy in me all affection for creatures, and make me burn entirely for Thee, O infinite and only good!

I give myself entirely to Thee. Dost Thou not accept me? Thou hast said that Thou dost not know how to repel him that comes to Thee: *Him that cometh to me. I will not cast out.*[1] Ah! my God, receive me, take me entirely and unite me to Thee in such a manner that I may think only of Thee, that I may love only Thee, that I may seek and desire only Thee; be Thou the only object of all my thoughts, of all my love, of all my desires.

Ah! Thou who truly lovest me, tell me, what dost Thou intend to obtain from me by so many mercies that Thou heapest upon me, by so many invitations that Thou dost address to me, by so many lights that Thou givest me? Dost Thou wish to have my heart? Here it is: take it; I give it entirely to Thee.

Vain creatures, leave me; you shall see me no more. Ask me no more to have affection for you, since I desire to have nothing more from you. Give to whomsoever asks for them, your pleasures, your goods, your honors; as for myself, I have found him whom I love, I am satisfied with having him: *I found Him whom my soul loveth.*[2] He who alone merits my affections has taken them all for himself.

My well-beloved! detach me from all that is not God. Console me Thyself when I am afflicted; sustain me, when I am losing courage; and chastise me also Thyself

1 "Eum qui venit ad me, non ejiciam foras."—*John,* vi. 37.
2 "inveni quem diligit anima mea."—*Cant.* iii. 4.

when necessary. I will kiss Thy lovely hand that strikes me through kindness towards me. Provided only that Thou dost not deprive me of the happiness of loving Thee, send me all chastisements.

Loving souls, you that live in this beautiful country of love, where everything breathes love! *Qualis est Dilectus vester, et queeremus eum vobiscum:* Tell us something of the beauties of your well-beloved, whom you now contemplate unveiled; inflame us with love, we who are poor exiles here below, in order that we also may seek him through love.

But I should rather say with the sacred Spouse: *Come, O south wind, blow through my garden, and let the aromatical spices thereofflow}* Come from the middle of the day, O breath of the Holy Spirit! Come, let me feel thy powerful influence in the garden of my soul, and then its perfumes of love will spread, and will satisfy the heart with my God.

O Jesus, sweet object of my love! wound my heart with one of these fiery darts that cause souls to die to all that is not Thee, and make them live only with Thy love.

My well-beloved, since Thou callest me again to Thy love by enlightening me with Thy light and making me hear Thy voice, *Trahe me post te:* for pity's sake, draw me to Thyself, and do not abandon me before Thou dost not see me belong entirely to Thee.

My God, I already feel a great desire to love Thee; but I feel myself too weak to accomplish this. O Lord! Thou who inspirest me with this good desire, grant me strength to accomplish this; give me all the love that Thou askest of me. Thou who by Thy grace makest me know the riches of Thy goodnes, lead me to love

› "Veni, Auster: perfla hortum meum, et fluant aromata illius."—*Cant.* iv. 16.

Thee as much as I can, and as much as I desire to love Thee.

Loving souls, you who in this world seek only God, raise your voice, and make intelligible to poor foolish worldlings how much Jesus, even in this valley of tears, obtains more contentment for his servants by the gift of his love than this world is able to give to its followers by bestowing upon them its goods.

O Lord! grant me Thy love, and I renounce all the other goods that Thou canst give me. Help me to love Thee, and I consent to be deprived of everything, to be despised, abandoned by every one, weighed down by all evils; for there is no sorrow capable of afflicting a soul that loves Thee with her whole heart.

Brother Alfonsus.

HI enant Aspirations

TO BE MADE BEFORE AND AFTER COMMUNION, DRAWN FROM THE MANUSCRIPTS OF ST. FRANCIS DE SALES.

Before Communion.

O my true and perfect Love! what affection is this that brings Thee to such a miserable thing as I? Come, yes come, desired of my heart; my soul sighs for Thee; I offer to Thee, O my God, this Communion, to satisfy the desire Thou hast to come and unite me to Thyself, my God and my all. Oh, what a wonder! A God descends from heaven for me, and hides his majesty under the vile clothing of the species of bread and wine! Oh, how true it is, my Lord, that having always loved Thine own, Thou hast loved them especially at the end, when Thou didst institute this divine sacrament.

O my God! Thou art goodness itself; how, then, is it possible that I can love anything else but Thee? Ah, Lord, draw me always closer and closer into Thy Heart. I prefer Thy love and Thy goodness above all that is to be found in the world. Thou art the only object of my affections. I wish for none other but Thee. I will leave all in order to love Thee. Give me grace to do it; without that I can do nothing.

Ah, my beloved, if Thou wouldst have me look to Thee, do Thou first turn to me, and by Thy spirit draw mine to Thee. I am nothing, I can do nothing, I am worth nothing; therefore let me not be ungrateful for all the graces that Thou hast deigned to grant me. I offer myself for Thy love, to be entirely deprived of

every sensible consolation, and to suffer all the afflictions Thou shalt be pleased to send me, whether in time or eternity. I am, and will be all Thine; I dare to ask Thee not only for Thy gifts, but also for Thyself. I desire to receive Thee, to be more united to Thee.

O Eternal Father, I offer to Thee the Passion of Thy Son for my salvation and that of the whole world. Look not at my sins; but look at the love of Thy beloved Son towards us, which has drawn him into this sacrament. By this love, my God, have pity on me!

My Redeemer, I acknowledge myself to be infinitely unworthy of approaching to receive Thee, ^>y reason of my sins and my want of purity. Therefore I say to Thee, Lord, I am not worthy. Even if I had all the love of the seraphim, I should still be unfit to receive Thee; again, then, I repeat, Lord, I am not worthy.

Come, () my sweet Saviour, and work in me that which Thou dost come to me to do. I am nothing but wretchedness; but Thy goodness does not let Thee sec my misery. Come into my soul and sanctify it; take possession of my heart and purify it; enter into my body and keep it; and never separate me from Thy love.

Burn, O consuming fire, all Thou dost see in me unworthy of Thy presence, and that may put an obstacle to Thy grace and love. O Mother of my Redeemer, have compassion on me a poor sinner; pray for me, that by thy help I may embrace thy Son with perfect love, and become a soul after his own Heart.

II.

After Communion and at the Visit to the Most Holy Sacrament.

O excess of love! Sacred Host, I adore Thee within me. One heart is too little to love Thee, my Jesus; one tongue is not enough to praise Thy goodness. O my

Saviour, how great are my obligations to Thee, for visiting such a poor creature as I am! I offer myself all to Thee, in gratitude for so great a favor.

No, I will no longer live in myself, but that Jesus alone should live in me. He is mine, and I am his, for all eternity. Oh, love, love; no more sins! I will never forget the goodness and mercy of God, my Saviour and my guest. Yes, my God, I firmly believe that Thou, body and soul, art in my breast: Thy divinity is now within me, and united to me.

I adore Thee, and I venerate Thee, as if I were the smallest worm crawling along in the dust of its own nothingness, to testify the desire I have to give Thee glory. But is it possible that Thy infinite Majesty should have deigned to visit the least of Thy creatures? With a softened heart, my dear Saviour, I thank Thee for this great gift. I thank Thee for it a thousand times. Grant that I may thank Thee for it as Thou dost deserve. May Thy most holy Mother, and all the angels and saints, give Thee thanks for it! On my part I offer Thee all the praises and thanksgivings that have been and ever shall be offered to Thee by all creatures.

O my God, Thou dost come to unite Thyself to me, to apply to my soul more abundantly the merits of Thy Passion, and to sanctify me. Accomplish in me, then, all that Thou didst come to do. My God, Thou art all-wise and all-powerful, let not the fruit of Thy coming be lost: unite Thyself to me, and me to Thee, by an inseparable union and a perfect love. Unite the abyss of Thy mercy with the abyss of my misery, and make me live a life all divine.

My Jesus, Thou knowest what is wanting in me; Thou knowest that without Thee I can do nothing; Thou knowest my weakness: have pity on me; give me humility, purity of heart, love, and conformity to Thy

holy will, strength against my bad habits, remission of my sins, and grace never more to commit them. Give me a thorough contempt for all things, so that I may love none other but Thee. Give me patience to suffer for Thy love all that may happen to me. I hope all from Thee. O most holy Virgin, my dear Mother, beg of thy Son, by the love he bears thee, to grant me, for thy sake, all I ask.

My God, and my only good, I am more pleased in Thy infinite perfections than if they were my own. I rejoice that nothing in the world can take them from Thee, or diminish them. Come, then, Thou art always welcome; always perfect and infinite in Thy majesty, O my Jesus, my Love and my God. Come and make me all Thine.

My Saviour, by that infinite goodness which made Thee come down to this earth, I pray Thee, let me experience the effects of Thy love, in feeling my soul so absorbed in Thee, that, despising all earthly things, it may see nothing but Thee, and think of nothing but Thee; that the same love which made Thee die for me on the cross may make me in like manner die in Thee, to live in Thee for all eternity.

O God of my soul, who meritest to be loved above all creatures, I protest that I hold Thee as the only object of my affections, and I prefer Thee to all the goods of the world, and to myself. I desire to be faithful to Thee, and never more to see myself separated from Thee.

I resign and abandon myself entirely to Thee, embracing with all affection and respect Thy will, and Thy just designs over me. And I pray that whatever Thou hast ordained concerning me in time and in eternity may be accomplished; but I hope one day to see Thy divine face and Thy infinite beauty. My God, draw me to Thee, to love Thee and to burn with Thy love, by which I would be entirely consumed. Hide me, I pray Thee, in Thyself, that no creature may ever be able to

find me again. O eternal Father, for the love of Thy Son, fill my memory with holy thoughts, which shall constrain it to have a continual remembrance of Thee and of Thy Son. Oh make me know and do all that Thou desirest of me. And Thou, O Holy Spirit, fill my will with holy affections, that shall bring forth all those fruits which proceed from Thy love. Illuminate me with Thy light; so shall I walk straight to Thee, and my will shall be no longer free to give itself to any but Thee.

My God and my all, I will no more seek anything out of Thee, now that I can find all things in Thee. O merciful Father, make me have a care for Thy service, as Thou hast had so much for my good. I wish to employ all my thoughts in seeking ways to please Thee, and in preserving me from offending Thee any more.

O incarnate Lord, make me love Thee, and none other than Thee. Remove from me all occasions that might drive me from Thy love. Let my heart be always occupied in contemplating Thee and serving Thee, Then that art the master-love of all hearts. Thou didst but come into the world to dwell in the hearts Thou hadst redeemed with Thy blood; then may my heart be all Thine, do Thou possess it. See, then, all my wants, and enlighten me; excite me, and make me prompt 'O obey Thy will.

O Jesus Almighty, take from me all that car 'finder the effects of Thy power and goodness. I reno. ucj 1 'r liberty, and consecrate it entirely to the designs o ' y will. Have pity on me, and cure me of all my in; unties and infidelity; fill me with Thy grace and wisdom. I abandon myself wholly to Thee, O my Jesus; I wish to be all Thine, I wish to employ myself with fervor for Thy glory, and to suffer patiently all tribulations at the sight of Thy sufferings. Enable me to employ myself solely in'things that are pleasing to Thee. My God, let

me discern Thee with a true faith, to know Thee and love Thee; let me know Thy will to fulfil it, let me see myself to confess my deformity, to abhor and humble myself; and in the end let me see Thy divine face in all eternity. Lord, I have wasted my substance, like the prodigal son; but I have not been able to exhaust Thy mercies. Grant that I may take Thy will for the sole guide of my life, and not my own senses nor human respect. Write in my heart the law of Thy love so deeply, that it may never be effaced.

My God, even if there were no place of torment for the wicked, I would not leave off loving Thee and suffering for Thee. Make me correspond to Thy desires. From this time forth Thou shalt be my portion forever. I submit myself with confidence to all that Thou shalt ordain for me in time and in eternity. O incarnate Word, wash my heart with Thy blood, and imprint there, as a sign of Thy love, Thy holy name of Jesus.

Lord, abandon me not into the power of my vices; remember that I am the work of Thy hands; permit me not to become the prey of demons. I am a sinner, it is true; but I have been redeemed by Thy blood. Eternal Father, look at the Passion of Thy Son, whose merits sue mercy for me: these I offer to Thee; by these do Thou detach me from worldly affections, and fill me with Thy love, and make me die with resignation, with faith, with confidence, and with perfect love.

O my Jesus, by that eternal love which Thou hast borne me, give me grace to love Thee during the short time that remains for me to live on this earth, that I may afterwards love Thee eternally in heaven. O God of love, make me live only for Thee. When shall I be all Thine, as Thou art all mine? When shall I die to myself, to live only for Thy love? I do not even know how to give myself to Thee as I ought. Ah, my God, take me, and make me all Thine!

My God, I wish for my eyesight only to look at Thee; for my tongue only to speak of Thee; for my heart only to love Thee; for my body only to offer it to Thee; for my life only to sacrifice it to Thee. O God of love, give me Thy love. Infinite Power, help my weakness. Eternal Wisdom, enlighten my darkness. Immense Goodness, pardon my malice. O infinite Goodness, too late have I loved and known Thee: do with me what Thou pleasest; I wish for nothing but what Thou shalt do.

O Blessed Virgin, I rejoice with thee in that thou hast gained the heart of thy God; ah, unite me wholly to thy Son, speak to him for me, and obtain for me the grace of following all his inspirations. Thou must teach me to practice the virtues thou didst exercise on earth, and detach me from affection to all that is not God, that I may love him with all my strength.

My God, enkindle Thy love in me, so that I may seek nothing else but Thy pleasure; so that nothing may please me that does not please Thee; and drive from my heart all things that are not agreeable to Thee. May I always be able to say with true affection: My God, Thee alone do I desire, and nothing more. My Jesus, give me a great love for Thy Passion, that, Thy sufferings and Thy death being always before my eyes, they may continually excite my love towards Thee, and n^ke me desirous of rendering Thee some token of gratitude for so much love. Give me also a great love to the Most Holy Sacrament of the Altar, in which Thou hast revealed the great affection Thou dost bear us. Besides this, I beg of Thee to give me a tender devotion to Thy most holy Mother: give me grace always to love and serve her; always to have recourse to her intercession, and to induce others to honor her; and give to me and to all men a great confidence, first in the merits of Thy Passion, and next in the intercession of Mary.

I pray Thee to grant me a holy death. Enable me at that moment to receive Thee with great love in the most holy Viaticum; so that, united to Thee, burning with a holy fire, and with a great desire of seeing Thee, I may go forth from this nfe to embrace Thy feet the first time it shall be given me to see Thee.

O my King, come and reign alone in my soul; do Thou possess it entirely, that it may not serve nor obey anything but Thy love.

O my Jesus, would that I could annihilate myself all for Thee, who hast annihilated all Thy life for me!

O Lamb of God, sacrificed on the Cross, remember that I am one of those souls that Thou hast redeemed with so much suffering and grief. Let me never lose Thee. Thou hast given Thyself all to me, let me be all Thine; let all my eagerness be to please Thee. I love Thee, O immense Good, in order to please Thee; I love Thee because Thou art worthy of it: my greatest sorrow is to think I have been so long in the world without loving Thee.

My beloved Redeemer, make me feel the grief Thou hadst for my sins in the garden of Gethsemani. C) my Jesus, would that I had died before, and had never offended Thee! Oh, love of my Jesus, Thou art my love and my hope! I will rather lose my life a thousand times than lose Thy grace.

My God, if I had died when I was in sin, I could never love Thee again: I thank Thee for giving me time, and calling me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. For this reason hast Thou borne with me, that I should love Thee; yes, I will love Thee.

Ah, by the blood which Thou hast shed for me, permit me not to betray Thee again: "In Thee, () Lord, have I hoped; I shall not be confounded forever." What is the world? what are riches? what are pleasures? what

are honors? God, God, I will have God alone. My God, Thou art sufficient for me, Thou art an infinite Good.

O my Jesus, bind me altogether to Thy love, and draw all my affections to Thee, that I may love none other but Thee: make me all Thine before I die.

Ah, my God, as long as I live I am in danger of losing Thee. When shall the day come that I can say to Thee: My Jesus, I cannot lose Thee more?

O Eternal Father, for the love of Jesus Christ, despise me not; accept of me to love Thee, and do Thou give me Thy love. I wish to love Thee much in this life, that I may love Thee much in the next.

O infinite Good, I love Thee; but make me know the great Good that I love, and give me such a love as Thou dost desire. May I conquer all things to please Thee!

O Mary, of thee, who so much desirest to see thy Son beloved, do I ask this grace, to love him during all the remainder of my life; and I desire nothing more. My Lady and my Mother, I trust in thee; thou dost obtain all thou dost ask of thy God; thou dost pray for all who are devoted to thee, pray also for me.

VARIOUS PRAYERS.

I.

Petitions to Jesus Christ Received in Holy Communion.

O my Jesus, now that Thou, who art the true Life, art come to me, make me die to the world, to live only to Thee, my Redeemer; by the flames of Thy love, destroy in me all that is displeasing to Thee, and give me a true desire to gratify and please Thee in all things.

Give me that true humility which shall make me love contempt and self-abjection, and take from me all ambition of putting myself forward, Give me the spirit of

mortification, that I may deny myself all those things that do not tend to Thy love, and may lovingly embrace that which is displeasing to the senses and to self-love.

Give me a perfect resignation to Thy will, that I may accept in peace, pains, infirmities, loss of friends or property, desolations, persecutions, and all that comes to me from Thy hand. I offer Thee all myself, that Thou mayest dispose of me according to Thy pleasure. And give me grace always to repeat this entire offering of myself, especially at the time of my death. May I, then, so sacrifice my life to Thee, with all my affection, in union with the sacrifice that Thou didst make of Thy life for me to the eternal Father. My Jesus, enlighten me, and make me know Thy goodness, and the obligation I am under to love Thee above all, for the love Thou hast borne me in dying for me, and in leaving Thyself in the Most Holy Sacrament.

I pray Thee to give Thy light to all infidels who know Thee not, to all heretics who are out of the Church, and to all sinners who live deprived of Thy grace. My Jesus, make Thyself known, make Thyself loved. I recommend to Thee all the souls in purgatory, and especially N. N.; alleviate the pains they suffer, and shorten the time of their banishment from Thy sight; do this through Thy merits, and those of Thy most holy Mother and all the saints.

My God, enkindle the flame of Thy love within me, so that I may seek nothing but Thy pleasure; that nothing may please me but pleasing Thee. I drive from my heart everything which is not agreeable to Thee. May I always be able to say with real affection: O God, my God, I wish for Thee alone, and nothing more. My Jesus, give me a great love for Thy most sacred Passion, that Thy sufferings and death may be ever before my eyes to excite me to love Thee always, and to make me

desire co give 1 hee some grateful compensation for Thy so great love. Give me also a great love for the Most Holy Sacrament of the Altar, in which Thou hast macle known the exceeding tenderness Thou hast for us. I also beg of Thee to give me a tender devotion to Thy most holy Mother: give me grace always to love and serve her, always to have recourse to her intercession, and to induce others to honor her and confide in her patronage; and grant to me and to all men ever tô have a great confidence, first in the merits of Thy Passion, and then in the intercession of Mary.

I pray Thee grant me a happy death. Grant that I may then receive Thee with great love in the most holy Viaticum, that in Thy embrace, burning with a holy fire, and a great desire of seeing Thee, I may quit this life to throw myself at Thy feet the first time it shall be my lot to see Thee.

Above all, I pray Thee, O my Jesus, to give me the grace of prayer, that I may recommend myself always to Thee and Thy most holy Mother, especially in time of temptation; and I pray Thee, by Thy merits, to grant me holy perseverance and Thy holy love.

Bless me, my Jesus, and bless me altogether—my soul, my body, my senses, and my faculties. Bless especially my tongue, that it may only speak for 1 hy glory. Bless my eyes, that they may not look at anything that might tempt me to displease Thee. Bless my taste, that it may not offend Thee by intemperance; and bless all the members of my body, that they may all serve Thee and not offend Thee. Bless my memory, that it may always remember Thy love and the favors Thou hast accorded me. Bless my understanding, that it may know Thy goodness, and the obligation I have of loving Thee; and that it may see all that I must avoid, and all that I must do to conform myself to Thy hc'y will. Above all? bless my will, that it may lovç no

other but Thee, the infinite Good; that it may seek for nothing but to please Thee and may take delight in nothing but what conduces to Thy glory.

O my King, come Thou and reign alone in my soul; take entire possession of it, that it may neither serve nor obey anything but Thy love.

Oh, my Jesus, that I might spend myself all for Thee, who hast spent all Thy life for me!

O Lamb of God, sacrificed on the Cross, remember that I am one of those souls which Thou hast redeemed with so much labor and sorrow. Never let me lose Thee again. Thou hast given Thyself all to me; make me to be all Thine, and let my only wish be to please Thee. I love Thee, O immense Good, in order to give Thee pleasure. I love Thee, because Thou art worthy of my love. I have no greater grief than that of thinking that I have been so long in the world without loving Thee.

My beloved Redeemer, give me a portion of that grief which Thou didst feel for my sins in the garden of Gethsemani. O my Jesus, would that I had died and never offended Thee! O love of my Jesus, Thou art my love and my hope! I will rather lose my life, and a thousand lives, than lose Thy grace.

My God, if I were to die in sin, I could no more love Thee. I thank Thee that Thou givest me time, and dost call me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. Thou hast borne with me so long, that I might love Thee. Yes, and I will love Thee. Ah, by the blood that Thou hast shed for me, suffer me not to betray Thee again. *In Thee, O Lord, have I hoped, let me not be confoundedforever!*[1] What is the world? what are riches? what are pleasures? what are honors? God, God, I wish for God

[1] " In te, Domine, speravi: non confundar in æternum. "—Zù. xxx. 2.

alone. My God, Thou art sufficient for me; Thou art an infinite Good.

O my Jesus, bind me wholly to Thy love, and draw all my affections to Thyself, so that I may love none other but Thee. Make me all Thine before I die.

Ah, my God, as long as I live I stand in danger of losing Thee. When shall the day come that I can say: My Jesus, I can no longer lose Thee?

O Eternal Father, for the love of Jesus Christ, despise me not; suffer me to love Thee, and give me Thy holy love. I wish to love Thee greatly in this life, that I may love Thee greatly in the next.

O infinite Good, I love Thee; but do Thou make me know the great good that I love, and give me the love Thou dost desire to see in me. Enable me to overcome all things to please Thee.

II.

Prayer of St. Bonaventure to the Most Holy Sacrament.[1]

Wound, O my most tender Jesus, the inmost of my soul with the sweet dart of Thy love, that through Thy love and the desire of possessing Thee my soul may languish and melt within me, and so long to quit this life, to come and unite itself perfectly with Thee in a happy eternity. Make my soul always to hunger after Thee, the bread of angels, my Jesus, in the Blessed Sacrament. May it ever thirst after Thee, O fountain of life and light! May it ever desire Thee, seek Thee, speak to Thee alone, find Thee, and do all things to Thy praise and glory to the end! Thou, my Redeemer, art my only hope, my riches, my consolation, my peace, my

[1] Abridgment of the prayer that is found on page 284.

refuge, my wisdom, my portion, and my treasure. On Thee may my heart and my mind be ever fixed! Amen.

III.

Prayer to the Most Holy Mary, to obtain the Love of Jesus, and Love towards her.

O Mary, thou dost so much desire to see this thy Son Jesus loved; if thou lovest me, this is the grace I ask of thee, and which thou must procure for me; obtain for me a great love for Jesus Christ, and not to love any other than him. Thou obtainest from him all that thou dost wish; listen to me, then, pray for me and comfort me; bind me in such a manner to Jesus, that I shall no longer be able to leave off loving him. Obtain for me also a great love toward thee, who art of all creatures the most loving, the most lovely, and the most loved by God. I rely greatly on thy compassion, and I love thee, my Lady; but I love thee only a little: ask thy God to give me a greater love; for to love thee is a grace which God grants only to those whom thou dost wish to be saved.

Live Jesus our love, Live Mary our hope!

IV.

Litaniae Sanctissimi Nominis Jesu.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Jesu, audi nos.
Jesu, exaudi nos.
Pater de cœlis Deus,
Fili Redemptor mundi Deus,
Spiritus Sancte Deus,
Sancta Trinitas unus Deus,
Jesu, Fili Dei vivi,

Jesu, splendor Patris,
Jesu, candor lucis æternæ,
Jesu, Rex gloriæ,
Jesu, sol justitiae,
Jesu, Fili Mariae Virginis,
Jesu, amabilis,
Jesu, admirabilis,
Jesu, Deus fortis,
Jesu, Pater futuri sæculi,
Jesu, magni consilii Angele,
Jesu potentissime,
Jesu patientissime,
Jesu obedientissime,
Jesu mitis et humilis corde,
Jesu, amator castitatis,
Jesu, amator noster,
Jesu, Deus pacis,
Jesu, auctor vitae,
Jesu, exemplar virtutum,
Jesu, zelator animarum,
Jesu, Deus noster,
Jesu, refugium nostrum,
Jesu, pater pauperum,
Jesu, thesaurus fidelium,
Jesu, bone pastor,
Jesu, lux vera,
Jesu, sapientia aeterna,
Jesu, bonitas infinita,
Jesu, via et vita nostra,
Jesu, gaudium Angelorum,
Jesu, Rex Patriarcharum,
Jesu, Magister Apostolorum,
Jesu, Doctor Evangelistarum,
Jesu, fortitudo Martyrum,
Jesu, lumen Confessorum,
Jesu, puritas Virginum,
Jesu, corona Sanctorum omnium,

miserere nobis.

Prayers after Conimanion.

Propitius esto,/tf>77? *nobis, Jesu.*
Propitius esto, *exaudi nos, Jesu.*
Ab omni malo,
Ab omni peccato,
Ab ira tua,
Ab insidiis diaboli,
A spiritu fornicationis,
A morte perpetua,
A neglectu inspirationum tuarum,
Per mysterium sanctæ Incarnationis tuæ,
Per nativitatem tuam,
Per infantiam tuam,
Per divinissimam vitam tuam,
Per labores tuos,
Per agoniam et passionem tuam,
Per crucem et derelictionem tuam,
Per languores tuos,
Per mortem et sepulturam tuam,
Per resurrectionem tuam,
Per ascensionem tuam,
Per gaudia tua,
Per gloriam tuam,
Agnus Dei, qui tollis peccata mundi,*parce nobis, Jesu.*
Agnus Dei, qui tollis peccata mundi, *exaudi nos, Jesu.*
Agnus Dei, qui tollis peccata mundi, *miserere nobis, Jesu.*
Jesu, audi nos.
Jesu, exaudi nos.

Oremus.

Domine Jesu Christe, qui dixisti: Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis: quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore, et opere diligamus, et a tua nunquam laude cessemus.

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua

gubernatione destituis quos in soliditate tuæ dilectionis instituis. Per Dominum.

Litaniæ Lauretanæ, B. M. V.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Pater de coelis Deus, *miserere nobis.*
Fili Redemptor mundi Deus, *miserere nobis.*
Spiritus Sancte Deus, *miserere nobis.*
Sancta Trinitas unus Deus, *miserere nobis.*
Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo virginum,
Mater Christi,
Mater divinae gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo praedicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum justitiae,
Sedes sapientiae,

ora pro nobis.

Causa nostra
Vas spiritual
Vas honorab
Vas insigne (
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Foederis arca,
Janua coeli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi Rosarii,

Agnus Dei, qui tollis peccata mundi. /?. Parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi. /?. Exaudi nos. Domine.

Agnus Dei, qui tollis peccata mundi. Λ'. Miserere nobis.

Sub tuum præsidium confugimus, sancta Dei Genitrix: * nostras deprecationes ne despicias in necessitatibus nostris,* seda periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Ora pro nobis, sancta Dei Genitrix.

Ut digni efficiamur promissionibus Christi.

Oremus.

Concede nos, famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere, et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia et æterna perfrui lætitia. Per Christum Dominum nostrum.

7i. Arnen.

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OR,

ADMONITIONS TO PRIESTS TO INDUCE THEM NOT TO RENDER THEMSELVES GUILTY OF THE CRIME OF SHOWING CONTEMPT FOR THE SACRIFICE OF THE ALTAR AND FOR THE PRAISES DUE TO GOD.

The present little work appeared in 1760 (Villecourt, l. 6, p. i, ch. 5 et 6). It has for its Italian title the words: *La Messa e l'Officio strappazzati.* The participle *strappazzati* expresses the idea of contempt, negligence, and especially precipitation. This treatise is a pressing exhortation to priests to celebrate Mass well, and to recite well the divine Office. We have put it at the end of the volume, because the first part of it is, as it were, the peroration or natural conclusion, and the second part may serve as a preface or transition to the following volume, which treats of the divine Office.—Ed.

i.

Importance of the Holy Sacrifice.

Unless a priest esteems the' holy Sacrifice as it deserves, he can never celebrate it with suitable devotion.

Assuredly there is no action which man can perform so sublime, so sacred, as the celebration of Mass. "We must needs confess," says the Council of Trent, "that no other work can be performed by the lai hful so holy and divine as this tremendous mystery itself."[1] God himself could not enable man to perform anything greater than the celebration of Mass.

All the ancient sacrifices, by which God was so much honored, were but shadows and figures of our sacrifice of the altar. All the honor that angels by their adorations, and men by their good works, austerities, and even martyrdoms, have ever rendered or will ever render to God, never could, and never will, give him so much glory as one single Mass; for, while the honor of all creatures is only finite, that which accrues to God from the holy Sacrifice of the altar is infinite, inasmuch as the victim which is offered is of infinite value. The Mass, therefore, offers to God the greatest honor that can be given him, subdues most triumphantly the powers of hell, affords the greatest relief to the suffering souls in purgatory, appeases most efficaciously the wrath of God against sinners, and brings down the greatest blessings on mankind.

1 " Necessario fatemur, nullum aliud opus adeo sanctum ac divinum a Christi fidelibus tractari posse, quam hoc tremendum mysterium."—«Sc jj. xxii. *Deer. de id›s. in ccl. A/.*

If, as it is promised, we may confidently hope to obtain from God whatever we ask in the name of Jesus: *If you ask the Father anything in My name, He will give it to you,'* how much more confidently may we hope to obtain what we ask for, when we immolate to the Father Jesus himself? Our loving Redeemer is continually making intercession for us in heaven: *Who also maketh intercession for us.*[2] But this he does more especially in the sacrifice of the Mass, in which, by the hands of the priest, he presents himself to his eternal Father, to obtain graces for us. Were we assured that all the saints and the blessed Mother of Christ were praying for us, with what great confidence should we expect to receive all graces necessary for us? But it is certain that one prayer of Jesus Christ will avail infinitely more than all the prayers of the saints. Poor, wretched sinners, what would become of us without this sacrifice to appease the Lord ' "For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins,"[3] says the Council of Trent. In a word, as the Passion of Jesus Christ was sufficient to save the whole world, so is a single Mass sufficient to save it. Hence, at the offertory of the chalice the priest says: "We offer unto Thee, O Lord, the chalice of salvation, . . . for our salvation, and for that of the whole world."[4]

The Mass is the good thing and the beautiful thing of the Church, according to the prediction of the prophet: *For what is the good thing of Him, and what is His beauti-*

[1] "Si quid petieritis Patrem in nomine meo, dabit vobis."—*John,* xvi. 23.

[2] " Qui etiam interpellat pro nobis."—*Roni.* viii, 34.

[3] " Hujus quippe oblatione placatus Dominus, gratiam ct donum pœnitentiæ concedens, crimina ct peccata etiam ingentia dimittit."_ *Sess.* xxii. *De Sacrif. Rf.* c. ii.

[4] " Offerimus tibi, Domine, calicem salutaris, . . . pro nostra et tutius mundi salute."

fui thing, bid the corn of the elect, and wine springing forth virgins V In the Mass, the Word incarnate offers himself in sacrifice to his eternal Father, and gives himself to us in the Blessed Sacrament of the Eucharist, which is the end and aim of almost all the other sacraments, as the angelic Doctor teaches.[1] Hence St. Bonaventure says, that in the Mass God manifests to us all the love that he has borne us, and includes in it, as in a compendium, all his benefits.[34] On this account the devil has always endeavored to abolish the Mass throughout the world by means of heretics, making them the precursors of Antichrist, who before all things will endeavor to abolish, and in fact will, in punishment of the sins of men, succeed in abolishing the holy sacrifice of the altar, according to the prediction of Daniel: *And strength was given him against the continual sacrifice because of sins'*

The same St. Bonaventure says, that the Son of God in every Mass confers a benefit on the world not less than that which he conferred in taking upon himself our human nature.[56] So that, as the learned teach, if Jesus Christ had never appeared in the world, a priest, by pronouncing the words of consecration, would bring him down from heaven upon the earth, according to that celebrated sentence of St. Augustine: "O venerable

1 "Quid enim bonum ejus est. et quid pulchrum est, nisi frumentum electorum, et vinum germinans virgines?"—*Zach.* ix. 17.

2 " Fere omnia Sacramenta in Eucharistia consummantur."—P. 3, q. 65, a. 3.

3 " Et ideo hoc est memoriale totius dilectionis suæ.et quasi compendium quoddam omnium beneficiorum suorum."—*De Indit. .Vevit.* p. i, c. II.

4 " Robur autem datum ei contra juge Sacrificium propter peccata." —*Dan.* viii. 12.

6 " Non minus videtur facere Deus in hoc quod quotidie dignatur descendere de coelo super altare, quam cum naturam humani generis assumpsit."—*Loc. cit.*

dignity of the priests in whose hands as in the womb of the Virgin the Son of God became incarnate!"[1]

Moreover, as the sacrifice of the altar is the application and renewal of the sacrifice of the cross, the angelic Doctor teaches, that the Mass procures for man the same benefits and salvation that the sacrifice of the cross procured for him.[2]

St. John Chrysostom says the same: "The celebration of Mass is of as much value as the death of Christ on the cross."[3] And of this the Church still further assures us, saying: "As many times as this commemorative sacrifice is celebrated, so often is the work of our redemption performed."[4] As the same Saviour, who offered himself for us on the cross, offers himself in sacrifice on the altar by the hands of the priest, as the Council of Trent teaches: "For the victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different;"[5] so the sacrifice of the cross is applied to our souls by the sacrifice of the altar. The Passion of Jesus Christ rendered us capable of redemption; the Mass puts us in possession of it, and enables us to enjoy its merits.

[1] "O veneranda Sacerdotum dignitas, in quorum manibus, velut in utero Virginis, Filius Dei incarnatur!"—*Molina, Instr. Sac.* tr. I, c. 5,

[2] In qualibet Missa invenitur omnis fructus quem Christus operatus est in cruce."—*J. Herolt. de Sanet,* s. 48.

"Quidquid est effectus Dominicæ passionis, est effectus hujus Sacramenti."—*In Jo.* 6, lect. 6.

[3] "Tantum valet celebratio Missæ, quantum mors Christi in cruce."—*J. Herolt, loco cit.*

[4] "Quoties hujus Hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur."—J/zjj. *Doni.* 9*p. Pent.*

[5] "Una enim eademque est Hostia, idem nunc offerens Sacerdotum ministerio, qui seipsum tunc in Cruce obtulit, sola offerendi ratione d|, versa."—*Sess.* 22, cap. 2.

II.

Three Things Necessary to Celebrate Well.

The Mass, then, being the most holy and divine action in which we can be engaged, it plainly follows, says the Council of Trent, that all diligence ought to be used in order that so great a sacrifice may be celebrated with the greatest possible interior purity and exterior devotion.[1] And it says that the malediction fulminated by Jercmias against those who performed negligently their sacred functions is especially to be directed against priests who irreverently say Mass, which sacrifice is the greatest and most sublime action that man can perform for the honor of his Creator; adding, that such irreverence cannot well be less than impiety. The words of the Council are: *Quee ab impietate vix sejuncta esse potest.*

In order, therefore, that the priest of God may avoid such irreverence, and with it the malediction of heaven, let us see what he must do before he celebrates Mass, what during the celebration, and what after he has celebrated. Before he celebrates he must prepare himself. During the celebration he must behave with suitable reverence. After having celebrated he must make a thanksgiving.

1. Preparation before Mass.

It has been said by a servant of God that the whole life of a priest ought to be a prepaiation and thanksgiving for Mass. It is true that the most holy Eucharist was instituted for the benefit of all the faithful, but it was especially bestowed upon priests. *Give not,* says our Lord, speaking to priests, *that which is holy to dogs,*

[1] " Satis apparet omnem operam et diligentiam in eo ponendam esse, ut, quanta maxima fieri potest interiori eordis munditia atque exteriori devotionis ac pietatis specie, peragatur."—ôVw. 22, Z?<<r. ‹Λ· *obs. in ai. M.*

neither cast ye your pearls before swine.[1] Mark the words *your pearls.* In Greek the consecrated particles are called *pearls;* now these aie here spoken of by our Blessed Saviour as belonging particularly to priests, *margaritas* vestras. Hence, according to St. John Chrysostom, a priest leaving the altar ought to be so inflamed with divine love as to be the terror of hell.[2] But do we see this exemplified? On the contrary, the greater number of priests leave the altar even more tepid, more impatient, proud, jealous, and more attached to their own interests, to self-esteem, and to worldly pleasures. "The defect is not in the food, but in the disposition of the one that eats it,"[3] sitys Cardinal Bona. The fault is not in the food of which they partake at such a table, since such food, only once eaten, according to St. Mary Magdalene of Pazzi, is sufficient to make them saints; but in the neglect of preparation on the part of those who celebrate the holy Sacrifice.

Preparation for Mass is twofold—remote and immediate.

The *remote* consists in a pure and virtuous life, which a priest ought always to lead in order to celebrate worthily. If God required purity of the priests of the Old Law, to qualify them for the carrying only of the sacred vessels: *Be you clean that carry the vessels of the Lord?* how much greater purity must he require of a priest for bearing in his hands and in his breast the Word incarnate? says Peter of Blois.[5] In order to be

[1] "Nolite dare sanctum canibus, neque mittatis margaritas vestras ante porcos."—*Matt.* vii. 6.

Tamquam leones ignem spirantes ab illa mensa recedamus facti diabolo terribiles."—*Ad pop. Ant.* horn. 61.

[3] "Defectus non in cibo est, sed in edentis dispositione."—*De Sacr. M.* c. 6, § 6.

[4] "Mundamini, qui fertis vasa Domini."—*Is.* lii. n.

[6] "Quanto mundiores esse oportet, qui in manibus et in corpore portant Christum!"—*Epist.* 123.

thus pure and holy, a priest should not only be free from mortal sins, but also from deliberate venial sins: otherwise, says St. Bernard, Jesus Christ will not allow him to *have part* with him.[1] All the actions, therefore, of a priest, all his words, all his thoughts, ought to be so holy as to dispose him remotely for the worthy celebration of Mass.

The *immediate* preparation consists first in mental prayer. How can a priest celebrate Mass devoutly who does not prepare himself beforehand by meditation? Father Avila says that a priest ought to make an hour and a half's meditation before celebrating the holy Sacrifice. I should be satisfied with half an hour, and, for the more tepid, with even a quarter of an hour; but I cannot help saying that a quarter of an hour is too little. O God, how many beautiful books are there of meditation by way of preparation for Mass! but how few make use of them! Hence is Mass so frequently celebrated with such grievous negligence and want of devotion. St. Thomas says[2] that our Blessed Redeemer instituted the most holy sacrament of the altar in order to keep alive within us the remembrance of his love shown to us in his Passion, and of the great benefits obtained for us by the sacrifice of himself on the altar of the cross; and hence the Apostle admonishes us that, as often as we receive the holy Communion, we should do so in remembrance of the death of our Lord.[3] Now, if all the faithful are required to commemorate the Passion of Jesus Christ as often as they communicate, how much more is a priest required to do this, when he celebrates Mass; in which he not only receives the most

1 "Hæc nemo contemnat, quoniam, ut audivit Petrus, nisi laverit ea Christus, non habebimus partem cum eo."—*S. in Cana Doni.*

2 *Opusc. Corp. Chr.*

3 "Quotiescumque enim manducabitis Panem hunc, et Calicem bibetis, mortem Domini annuntiabitis."—1 *Cor.* xii. 26.

sacred body and blood of Christ, but also represents and renews upon the altar, although in a different manner, the sacrifice itself of the cross!

Besides making his meditation, a priest should also, before he celebrates, recollect himself, at least for a short time, and reflect on the greatness of the actio.: which he is about to perform. Thus it was ordained by the Council of Milan, in the time of St. Charles: "Before celebrating Mass, priests should become recollected, and praying should fix their thoughts upon the great mystery."[1] When a priest enters the sacristy to say Mass, let him leave behind him all worldly thoughts, saying to them with St. Bernard: Wait here all earthly cares and solicitude until after I have celebrated Mass, which will require all my attention. St. Francis de Sales writes in one of his letters to St. Jane Frances de Chantal: "When I approach the altar to begin Mass, I banish all temporal affairs from my mind." Let a priest, therefore, consider that he is going to call down from heaven the Word incarnate, to treat familiarly with him, to offer him again in sacrifice to his eternal Father, and to nourish himself with his divine body and blood; after the example of the Venerable John of Avila, who was accustomed tp excite himself to devotion by saying: "I am going to consecrate, to call down the bod)' and blood of the Son of God; I am going to take him into my hands, to speak to him, and to treat with him, and to receive him into my breast."

Let the priest also reflect that he is going to the altar to make intercession for all sinners. "The priest while celebrating," says St. Laurence Justinian, "performs the office of mediator; wherefore he should be an intercessor for all those that commit sin."[2] So that a priest

[1] "Antequam celebrent, sc colligant, et orantes mentem in tanti ministerii cogitatione defigant."—*Const,* p. 2, n. 5.

[2] Mediatoris gerit officium; propterca delinquentium omnium debet esse precator."—0'. *de Euehar.*

at the altar, according to St. John Chrysostom, stands between God and his creatures, offers up their prayers, and obtains for them the graces of heaven.[1] In the Old Law the high-priest was permitted only once in the year to enter into the "Holy of Holies", to pray for the people; but now every priest is permitted to offer the Lamb without spot to the eternal Father every day, to obtain for himself and for the whole Church all necessary graces and favors. Hence the Council of Basel observes that if a subject when he is to ask a prince for some favor does not fail to present himself in the best possible manner, in decent attire, with an humble countenance, modest language, suitable attention, how much more should the priest act in this way when he presents himself before the divine Majesty to pray for himself and for others !"[2]

2. The Reverence with which Mass ought to be Celebrated.

In the second place, a priest celebrating Mass ought to behave with all the reverence due to so great a sacrifice. To induce him to do this is the intent, or at least the principal point, of this treatise. Let us then see what is meant by reverence. It means, first, a proper attention to the words of the Mass; and secondly, an exact observance of the ceremonies prescribed by the rubrics.

As regards attention to the words, a priest sins by being voluntarily distracted during Mass; and as divines say, if it be during the consecration and elevation, or during a notable part of the canon, he sins mortally;

1 "Medius stat sacerdos inter Deum et naturam humanam, illinc venientia beneficia ad nos deferens."—*In Isaiam hom.* 5.

2 "Si quis, principem sæculi rogaturus, habitu honesto, gestu decenti, prolatione, non præcipiti, distincta, attenta quoque mente, seipsum studet componere, quanto diligentius, in sacro loco omnipotentem rogaturus Deum, hæc facere curabit !"—Ow. 21, can. 3.

such is the opinion of Roncaglia,[1] of Concilia,[2] and of Tamburini, of whom the fatter, although lenient, even too lenient, in his opinions, yet speaking on this point says: " If a priest while voluntarily distracted during a considerable time, recites those parts of Mass that contain the Canon, he will sin mortally. On the other hand, it seems to me to be a grave irreverencè if any one, while professing that God should be venerated in the highest degree, should behave irreverently towards him by voluntary distraction."[3] And I am of the same opinion, whatever certain authors may say to the contrary: because, waiving the question whether the interior intention is or is not the essence of prayer, I maintain that the holy Sacrifice is not only an act of prayer, but also a most sublime act of religious worship, in which a priest appears to commit great irreverence if, while he actually professes religiously to honor God, he is voluntarily distracted with thoughts of other subjects. Hence this admonition of the Rubric: "The priest should take the greatest care to utter distinctly and fitly the words that are to be said in a loud voice, and not too fast, so that he may advert to what he reads."[4]

As regards the performing of the ceremonies prescribed by the Rubric for the celebration of Mass, St. Pius V. in the Bull inserted in the Missal commands, *districte^ ct in* ***virtute sancta*** *obedientiæ,* Mass to be celebrated according to the rubrics of the Missal: *Juxta*

1 Tr. 18, q. 2, c. 3, q. 2, resp. 3.

3 *De Sacr.* l. 3, d. 2, c. 10, n. 13.

3 " Si Sacerdos per notabile tempus voluntarie distractus, eas Missæ partes quæ Canonem continent, recitet, peccabit mortaliter. Videtur autem mihi gravis esse irreverentia, quod quis, dum profitetur Deum summe venerari, cum illo irreverenter, per voluntariam distractionem, se gerat."—*De Sacrif. M.* l. 2, c. 3, n. 9.

4 " Sacerdos maxime curare debet, ut ea quæ clara voce dicenda sunt, distincte et apposite proferat, non admodum festinanter, ut advertere possit quæ legit."—*Ruhr. gen.* tit. 16, n. 2.

ritum, are the words, *modum, ct normam in Missali prascriptam.* Hence Suarez very properly says that the omission of any ceremony prescribed in the rubrics, such as a sign of the cross, genuflection, inclination, etc., cannot be excused from venial sin. And this is declared by Benedict XIII. in the Roman Council, which says, that in the celebration of Mass, *Ritus in minimis etiam, sine peccato negligi, vel mutari haud possunt.* St. Teresa said: "I would lay down my life for only one of the ceremonies of the Church;"[1] and shall a priest slight

La Croix[2] says the same with Pasqualigo, if the said ceremonies are performed in too hurried a manner, or carelessly, as says Father Concilia[3] also very properly, speaking of those who in saying Mass do not touch the ground with one knee when they genuflect, or who, when they should kiss the altar, only make an appearance of kissing it, or who do not properly form the crosses at the benedictions as prescribed in the rubrics; because, as Gavantus[4] says with Ledesma, it is the same thing as to omit the ceremonies prescribed, to perform them improperly; according to the axiom of jurists: *Paria sunt non facere, et facere male.*

Moreover, the learned in general, Wigandt,[5] Roncaglia,[6] Concilia,[7] and La Croix[8] in the places already cited, say, that if any one omits a notable part of the ceremonies of the Mass, although not of the most important, he cannot be excused from grievous sin. Such omissions, when repeated in the same Mass, amount to something grievous; and therefore are grievously irreverent to the Holy Sacrifice.

We know that even in the Old Law the Lord threat-

[1] *Life,* ch. 33. [2] Lib. 6, p. 2, n. 422.
[3] *De Sacr.* l. 3, d. 2, c. 10, n. 1.
[4] *JRubr, Aliss.* p. 3, tit. 11, n. 9. [5] Tr. 15, n. 75, resp. 4.
[6] Tr. 18, q. 2, c. 3, q. 4, r. 3. [7] Loco cit. [8] Loco cit.

ened with many maledictions those priests that were careless of the ceremonies of their sacrifices, which were but figures of ours: 7?/// *if thou wilt not hear the voice of the Lord thy God to keep and to do all //is . . . ceremonies . . . all these curses shall cqme upon thee. . . . Cursed shall thou he in the city, cursed in the field; . . . cursed shall thou be coming in, and cursed going out. . .*

Hence, seeing the greater part of priests say Mass with so much hurry and carelessness in the performance of the ceremonies, one ought to weep even with tears of blood. AVell might be applied to such the reproach of Clement of Alexandria to the Gentile priests, that they made heaven a theatrical scene, and God the subject of a comedy: *O impietatem ! Seenam cœlum fecistis, et Deus factus est actus."*] But why should I say a comedy? Oh, what attention would not such pay if they had to recite a part in a comedy ! And in saying Mass what attention do they pay? Words mutilated, genuflections half made, acts of mockery rather than of reverence: crosses so formed that it would be impossible to know what they meant: such movements about the altar, and turnings, as even to excite ridicule and laughter: handling the consecrated Host and the consecrated chalice as though they were a piece of bread and a glass of wine: confounding the words and ceremonies together, placing the one before or after the other, contrary to the order prescribed by the rubrics; the whole Mass, in a word, from beginning to end, nothing but a tissue of carelessness, confusion, and irreverence.

And whence comes all this? It arises partly from ignorance of the rubrics, which they neither know nor

' "Quod si audire nolueris vocem Domini Dei tui, ut custodias et facias . . . caeremonias, . . . venient super te omnes maledictiones istæ. . . . Maledictus eris in civitate, maledictus in agro. . . , Maledictus eris ingr^iiens, et maledictus egrediens. . . —*Deut.* xxviii, 15.

* *Or. ad (lent.*

endeavor to know; and partly from anxiety to finish Mass in as short a time as possible. They seem to be saying Mass as though the Church were going to fall, or the Turks were coming, and they should not have time to escape. Such priests, before saying Mass, will sometimes be engaged for hours in worldly affairs, or in useless conversation in a shop, or in the sacristy, and then hasten to begin Mass, and attend to nothing but to get through it as quickly as possible. There should be always some one at hand to say to such, as Father Avila, approaching the altar, once said to a priest who was celebrating in this manner: "Please to treat him better; for he is the son of a respectable Father."[1] God admonished the priests of the old law to tremble with awe when they approached the Sanctuary.[2] And shall the priests of the New Law celebrating at the altar, in the presence of Jesus Christ really there, taking him into their hands, offering him in sacrifice, and even feeding upon him, dare to behave with irreverence?

A priest at the altar, as St. Cyprian says, and most truly, represents the person of Jesus Christ himself.[3] And in the person of Jesus Christ he says: *Hoc est corpus meum. Hic est calix sanguinis mei.* But, O God! seeing the irreverent manner in which so many priests now celebrate Mass, who could say whether they were the representatives of Jesus Christ, or mountebanks earning their livelihood by tricks of sleight-of-hand? as it is written in the synod of Spalatro: "Many who celebrate endeavor not to celebrate Mass, but to finish it; not that they may perform an act of devotion, but that they may have a means of making a living; so that the celebration ol Mass is performed not as a mystery of religion,

1 "Age decenter cum hoc puero, nam optimos habet parentes."
2 "Pavete ad sanctuarium meum."—*Levit,* xxvi. 2.
3 "Sacerdos vice Christi vere fungitur."—*Lpist. Ca,H.*

but as an act of making profit."[1] And what is still more to be wondered at, or rather, to be lamented, is to see even Religious, and some even of reformed Orders, say Mass with so much haste, and with such mutilated ceremonies as would scandalize even idolaters, and scandalize them more than if such Religious had been the most lax secular priests.

Hence let priests who celebrate in this unworthy manner remember that they not only sin by the irreverence which they commit against the holy Sacrifice, but also by the great scandal which they give to those who are present at it. In proportion as a devout Mass excites great devotion and reverence towards the sacred mysteries, so does an indevout Mass destroy all devotion and reverence due to so great a sacrifice. In the life of St. Peter of Alcantara*it is related that the Mass which he said devoutly produced more fruit than all the sermons of the preachers of the province in which he then was. The Council of Trent says that the ceremonies of the Mass have been ordained by the Church for no other purpose than to instil into the faithful the reverence which is due to the sacrifice of the altar, and to the sublime mysteries which it embraces. "The Church," says the Council, "has likewise employed ceremonies whereby both the majesty of so great a sacrifice might be recommended, and the minds of the faithful be excited by those visible signs of religion and piety, to the contemplation of those most sublime things which are hidden in this sacrifice."[2] But the ceremonies, when

1 "Plerique celebrantes conantur, non ut Missam celebrent, sed ut absolvant; non ut devotionis exercitium, sed ut victus sustentationem habeant; ita ut Missæ celebratio, non tamquam religionis mysteria, sed ut lucrandi ars quædam exerceatur."

2 "Ecclesia cæremonias adhibuit, quo et majestas tanti Sacrificii commendaretur, et mentes fidelium, per hæc visibilia religionis et pietatis signa, ad rerum altissimarum, quæ in hoc Sacrificio iatent, contemplationem excitarentur."—*Scss.* 22, *de Sacrif.* **J/.** c. 5.

irreverently and hastily performed, not only do not excite, but destroy the veneration of the faithful for so sacred a mystery. Peter of Blois says, that the saying of Mass with but little reverence induces the people to make little account of the most holy Sacrament.[1] And hence the Council of Turin, in the year 1583, ordained that priests should be well instructed in the ceremonies of the Mass. For what end? "Lest they withdraw from devotion the people intrusted to their care, rather than attract them to the veneration of the sacred mysteries."[2]

How can priests by saying Mass indevoutly expect to obtain pardon for their sins and favors from God, if while they are offering it up to him they are offending him, and insult him rather than honor him? "Since every crime," says Pope Julius, "is wiped out by sacrifices what shall be given to the Lord for the expiation of guilt, when in the very offering of the sacrifice sins are committed?"[3] A priest, by not believing in the sacrament of the Eucharist, would offend God; but he who does believe in it, would offend him more by not treating it with becoming respect; because he would, by so doing, destroy it in others who saw him celebrate with so little reverence. The Jews respected Jesus Christ at the beginning of his mission; but when they saw him despised by the priests, they lost all reverence for him, and at last unanimously, with the priests, cried out: *Tolle, tolle, crucifige eum.* And thus the laity, when they

1 "Ex inordinata et indisciplinata multitudine Sacerdotum, hodie datur ostentui nostræ redemptionis venerabile Sacramentum."—*Epist.* 123.

2 "Ne populum sibi commissum a devotione potius revocent, quam ad sacrorum mysteriorum venerationem invitent."

3 "Cum omne crimen sacrificiis deleatur, quid pro delictorum expiatione Domino dabitur, quando in ipsa sacrificii oblatione erratur?" —*Cap. Cum omne, de Consecr. dis/.* 2.

see priests celebrate Mass with disrespect and negligence, lose all esteem and veneration for it.

As it is said above, when Mass is said with devotion, it excites devotion; while, on the contrary, when it is disrespectfully celebrated, it extinguishes all devotion in those who attend it, and almost their faith also. A certain religious of great credit related to me a terrible example on this point, and we find it also recorded by Seraphin Maria Loddi, a Dominican, in his "Reasons for celebrating Mass without hurry," etc. There was a certain heretic in Rome who had resolved to abjure his errors, and had promised the Pope Clement XI. to do so, but having seen Mass celebrated in a certain church in an indevout manner, was so scandalized, that he went to the Pope, and told his Holiness that he should not now abjure his errors, for that he was convinced that neither priests nor the Pope himself believed in the truth of the Catholic Church. But the Pope told him that the indevotion of one priest, or of many negligent priests, could not prejudice the truth of the faith taught by the Church. " Nevertheless," replied the heretic, " if I were Pope, and knew of a priest saying Mass so irreverently, I would have him burnt alive: and seeing as I do that there are priests who celebrate in this manner with impunity, even in Rome, and in the face of the Pope, I am satisfied that the Pope himself does not believe." And so saying, he departed, and obstinately refused to renounce his errors. I may add that a certain layman (this very morning, while I am writing this little work), as one of the brethren of our Congregation tells me, hearing a Mass of this kind, said to him: " Verily such priests and such Masses make one lose one's faith."

Hear how the pious Cardinal Bellarmine[1] laments over the grievous scandals arising from the abuses committed by priests in the celebration of Mass, as referred

[1] *De Gemilu,* col 1. 2, c. 5.

to by Benedict XIV. "Another thing is also worthy of most copious tears, namely, that owing to the carelessness or impiety of some priests, the sacred mysteries are so unworthily treated that those who treat them seem not to believe that the majesty of the Lord is present. For thus some perform this duty without spirit, without affection, with incredible haste, as if they did not see Christ by faith, or did not believe that they are seen by him."[1] Woe to such! A certain priest dying immediately after having said only his first Mass, Father Avila exclaimed, "Oh, what an account will he have to give before God only for this, his first Mass!" And what think you would Father Avila say of priests, who, perhaps for thirty or forty years, have offered up the holy Sacrifice in the scandalous manner that we have seen above?

The following terrible example on this subject is narrated in the annals of the Capuchin Fathers? There was a certain Rector of a church, who celebrated Mass with much hurry and irreverence. One day, Father Matthew da Basso, the first General of the Capuchins, as soon as this priest returned into the sacristy, after saying Mass, hastened to him, and represented to him how his Mass could not edify, but must bring destruction upon the Church; and on this account besought him either to celebrate Mass with more suitable gravity, or to abstain from saying it at all, in order to avoid giving more scandal to the people. The Rector was so indignant at receiving this reproof, that having soon cast off his sacred vest-

[1] "Aliud est etiam lacrymis uberrimis dignum, quod, ob nonnullorum Sacerdotum incuriam aut improbitatem, sacrosancta mysteria tam indecore tractentur, ut, qui illa tractant, videantur non credere majestatem Domini esse praesentem. Sic enim aliqui, sine spiritu, sine affectu, sine timore, festinatione incredibili Sacrum perficiunt, quasi fide Christum non viderent aut ab eo se videri non crederent."—*Bulla Annus qui,* £ 15.

[*] *Ad ann.* 1552, n. 49.

monts, he ran after the religious in order to be revenged upon him; but not finding him, retired into bis own house, where it so happened that in a few minutes the miserable man was attacked by persons who were his enemies, and was so grievously wounded by them that within the space of an hour he unhappily died; on which there arose such a terrific tempest as to tear up oaks by the roots, and carry herds of cattle into the air. An obsessed person of the neighborhood being exorcised, declared that all the demons of that country had been engaged together in preventing this priest from being converted before he died; and that having succeeded, in testimony of their triumph they raised this tempest in the air.

I know not with what conscience parish priests and sacristans can admit priests who say Mass in an irreverent manner to celebrate in their churches. Pasqualigo says that he knows not how to excuse from grievous sin those who admit such. "Prelates," he says, "even Regulars and Rectors of churches, sin mortally if they permit their subjects to celebrate with too great haste; because by reason of their office they are obliged to take care that the celebration takes place in a suitable manner."[1] And there is no doubt but that bishops are strictly bound to prohibit, without exception, all such priests from celebrating the sacred mysteries, as ordained by the Council of Trent: "The holy Synod decrees that the ordinary bishops of places shall take diligent care and be bound to prohibit and abolish all those things which . . . irreverence, which can hardly be separated from impiety, . . . may have introduced."[2] Mark the

[1] "Colligitur l'rælatos, etiam regulares, et Rectores ecclesiarum, peccare mortaliter, si permittunt subditos celebrare cum nimia festinatione; quia, ratione numeris, tenentur curare ut celebratio congruo modo se habeat.' —*De Sacrif. Novie /.ı'ïζ.* q. 229, n. 7.

[2] Decernit sancta synodus ut Ordinarii locorum ea omnia prohibere

words, *prohibere curent ac teneantur—shallprohibit and are bound to do so;* from which it is evident that prelates are obliged to watch and diligently inform themselves how Mass is celebrated throughout their dioceses, and to suspend from celebrating those priests who say it without due reverence. And this holds good even with respect to Regulars, inasmuch as bishops in their regard are declared by the Council to be apostolic Delegates: "Even as delegates of the Apostolic See, they may prohibit, ordain, reform, and establish, . . . and may compel ... by ecclesiastical censures and other penalties inviolably to observe them."[1]

We come now to inquire how much time is requisite for the saying of Mass in a proper manner. Father Molina [2] says that an hour ought not to be considered too long. Nevertheless Cardinal Lambertini,[3] agreeably to the general opinion of other authors, maintains that Mass ought not to exceed half an hour, nor to be less than twenty minutes; because, as he says, it cannot be celebrated with suitable reverence in less than twenty minutes; and if prolonged beyond half an hour it becomes tedious to those that are present.[4] The same is found in the General Chapter of Clerics Regular: "No one- should prolong Mass more than half an hour, nor say it in less than twenty minutes."[6] We find the same again in the Constitutions of the discalccd Carmelites. "The private Mass should last about half an hour, but not

sedulo curent ac teneantur, quæ irreverentia (quæ ab impietate vix sejuncta esse potest) induxit."——— 22, *Dccr. de at›s. in M.*

[1] "Ipsi, ut delegati Sedis Apostolicæ, prohibeant, mandent, corrigant, atque, ad ea servanda, censuris aliisque poenis compellant."—*Loco cit.*

[2] *Instr. Sac.* tr. 3, c. 14, § 2. [3] *benedict XIJS.* Inst. 34, η. 30.

[4] "Nemo Missam longius hone semisse protrahat, neque triente contrahat."

[6] "Missa privata per dimidiam circiter horam, sed non ultra, extendatur.[1]

longer." The same again in the Rules of the Society of Jesus: "The saying of Mass should not much exceed half an hour, nor should it be so short as not fill up half an hour." [1]

Father Gobato, speaking of the shortest time required by the Doctors for the celebration of Mass says, it is generally understood to be about half an hour.[2] And he adds, that he should have great difficulty, ordinarily speaking, in believing that Mass could be said in a quarter of an hour,[3] that is, without many faults. Hence Father Roncaglia maintains as certain that a priest who says Mass in less than a quarter of an hour cannot be excused from grievous sin.[4] Pasqualigo and others in general say the same, after Cardinal Lambertini already cited, as Quarti, Bissus, Clericatus, etc. From all this it must follow, that a priest who celebrates any Mass in less than a quarter of an hour (even a Mass for the dead, or of the Votive of the Blessed Virgin), cannot, without great difficulty, not to say impossibility, be excused from mortal sin; because it is impossible to finish Mass in less time than a quarter, and not commit great irreverence against the holy Sacrifice, and give great scandal to the faithful.

[1] "Semihoram, in faciendo Sacro, nec multum excedat; neque ita brevis sit, ut illam non expleat."

[2] "Breviter, id est, circa dimidiam horam; vix enim breviori spatio possunt omnia in communibus Missis peragi cum debito decore ac devotione."

[3] "Nec facile quis mihi persuadebit se communiter cum sensu pietatis intra horæ quadrantem finire Sacrum."—*Tract.* 3, n. 814.

[4] "Nemo credat Missam esse prolixam, si mediam horam non excedat; et nimis brevem computare debent, si saltem tertiam horæ partem non compleat, ut communiter docent doctores. Quia tamen, qui infra quadrantem Missam absolvit, necesse est valde indevote celebrare, plura confundere, truncare, vel saltem syncopare, ideo communiter dicitur peccare mortaliter. Ex hoc autem oritur, Episcopis et Praelatis regularibus, obligatio sub gravi turpem hanc et scandalosam celeritatem exstirpare."—*Tr.* 18, q. 2, c. 3, q. 2.

But let us examine the excuses alleged by priests who commit such abuses.

i. Then some one may plead: I say in a short time Mass, but I omit nothing; for, thank God, I am naturally rapid in speech and in all my movements; and thus I soon pronounce all the words and perform all the ceremonies with exactness. But I reply, this is not sufficient for the proper celebration of Mass, merely to pronounce the words, and to hurry through the ceremonies. They ought to be performed with appropriate gravity, which is intrinsically necessary to the reverence which is required; otherwise, if hastily performed, they do not exhibit nor excite that reverence which is due to the holy Sacrifice; but, as shown above, they exhibit great irreverence and cause great scandal to the faithful. Father Quarti says: "It is certain that so much space of time is required as is needed to perform the ceremonies with the gravity that becomes so great a sacrifice."[1] Pasqualigo also says: "It must be said that it is better to incline to prolixity than to haste, because the majesty of the sacrifice requires the mode that is suitable to the gravity of the act, rather than the inclination to the opposite."[9] And he gives as the reason, that, in hurrying through the Mass, there may be not only sin, but scandal also; which would not follow from prolonging it, but only at most weariness in those who were present. "It is to be greatly feared," concludes Father Quarti, "that a large number of priests who hurry through Mass will go to hell."

1 "Certum requiri tantum spatium, quod possit satis esse ad perficiendas cæreinonias ea gravitate, quæ tantum Sacrificium decet."—*hi Ruhr.* p. i, t. 6, d. 6.

9 "Dicendum est satius esse declinare ad moderatam prolixitatem, quam ad indecentem acceleralionem; quia majestas Sacrificii exigit potius illum modum qui congruat gravitati actionis, quam declinationem ad oppositum."—*De Sacr. Nova: Leg.* q. 228, n. 4.

2. It may be said that among the conditions for properly celebrating Mass, laid down by divines, brevity is one: *Alte, breviter, clare, devote, et exacte.*—But, I ask, why attend solely to one condition, *breviter,* and pay no regard to the other two, *devote* and *exacte I* Besides, the Rubric clearly explains what is meant by *breviter,* namely, that Mass should be said *non nimis morose, ne audientes tædio afficiantur.* And the Rubric after these words immediately adds: *nec nimis festinanter.* Hence the continuator of Tourneley very properly says: "A short Mass is here meant, that does not take away devotion; hence if it be said in less than half an hour it could not be called devout, and consequently it would be said badly." [1] Yet he adds, that the term *brevis* is used in opposition to such an affected length of time in saying Mass as would weary those who heard it Finally, the same author confirms what Pasqualigo says, to whom I have before referred: "It is better to incline to length than to brevity, because by length one cannot sin grievously, and scandal is not given as it is in a Mass said in too short a time." [3]

A certain priest, in excuse for having said a short Mass, once pleaded that St. Philip Neri said Mass in half a quarter of an hour. But with what a want of good sense! It is true, as related by the author of his life, that St. Philip, when he said Mass publicly, was only a short time in celebrating; but the writer does not

[1] "Alte, breviter, clare, devote et exacte. Sacerdos autem maxime curare debet, ut ea quæ clara voce dicenda sunt distincte et apposite proferat, non admodum festinanter, ut advertere possit quæ legit; nec nimis morose, ne audientes taedio afficiat."—*Rubr. gen.* tit. 16, η. 2.

[2] "Brevis intclligitur (Missa) modo non destruat devotionem; unde, si esset infra dimidium horæ, non posset dici devota, et consequenter male diceretur."

[3] "Melius est declinare in longitudinem, quam in brevitatem; quia cum longitudine non potest peccari graviter et scandalum dari, sicut in nimis brevi."

mean by a short time half a quarter of an hour, nor a quarterof an hour; he only meant that the saint avoided that wearisome tediousness which the Rubrics censure. For in the same life we read that the saint celebrated Mass, even in public, with so much devotion, that he moved all that heard him to tears of compunction. By a Mass of half a quarter of an hour he would not have moved others to tears, but to laughter and ridicule.

3. It may be said: The people complain, and are impatient when Mass is long. In reply, I would first ask, whether the want of devotion in the people is to regulate the degree of reverence to be paid to the hol}r Sacrifice ? Secondly, I would answer, that if priests said Mass with becoming reverence and solemnity, the people would be impressed with proper respect for so holy a sacrifice, and would not complain of half an hour in being present at it. It is because Mass is but too generally said hastily and carelessly, that it does not excite the people to devotion; and hence, following the example of those who so celebrate, they hear it indevoutly, and with but little faith. If they see a priest doing wrong for a quarter or half a quarter of an hour, they are disgusted, and complain. They can spend hours at a gaming table, or loitering in the streets to kill time, but are quite wearied with a Mass of half an hour. Priests are the cause of all this evil: *To you, O priests!* saith the Lord, *that despise My name, and have said: JTherein have ive despised Thy name I ... In that you say: The table oj the Lord is contemptibleI* The meaning of which is, that the little account which priests make of the reverence due to the Mass is the cause why it is not respected by others.

Wherefore, my dear priest of God, be careful to say

l " Ad vos, O Sacerdotes, qui despicitis nomen meum et dixistis: In quo despeximus nomen tuum? ... In eo quod dicitis: Mensa Domini despecta est."—*Mal.* i. 7.

Mass in a proper manner, and heed not others who blame you. Be satisfied if God praises you and the angels who are present around the altar. And if any one, however great a personage, requests you to say a short Mass, answer him as St. Theotone, a Canon Regular, replied to Teresa, Queen of Portugal, when, on account of some pressing affairs, she requested him to be expeditious in saying Mass. There is a Queen, said the saint, in heaven, more exalted than your majesty, in whose honor I am about to celebrate Mass; if your majesty cannot remain, go and attend to your affairs; but I cannot treat the holy Sacrifice with irreverence by shortening the time required for offering it.[1] But what happened? The Queen, entering into herself, sent for the saint, and humbly casting herself at his feet, promised with tears to do penance for her rashness,

Let us endeavor then to reform ourselves, if hitherto we have celebrated this great Sacrifice with but little reverence and devotion. Let us consider how great is the action we are about to perform when we are going to celebrate Mass; and let us consider how great a treasure of merit we shall acquire by celebrating it devoutly. Oh, what a blessing for a priest is Mass well celebrated! The Disciple says: " Prayer is more quickly heard in the church in the presence of a priest celebrating." ** And

1 " Respondit aliam in cœlo Reginam esse longe meliorem, cui solemnia Missæ peragere disposuerat; in potestate ejus esse, vel Missam audire, vel penitus discedere."—*Boli.* i8 *Febr. Vit.* p. i, c. 2.

2 " Oratio citius exauditur in ecclesia in præsentia Sacerdotis celebrantis."

* Such is the citation given by our author; but the following is what we read in the sermon indicated by John Ilerolt, called " The Disciple," speaking of the fruits of Mass to be derived by him who heard it: " Oratio tua citius exauditur in ecclesia/// *præsentia* Dei, et etiam oratio Sacerdotis celebrantis; quia quilibet Sacerdos in qualibet Missa tenetur orare pro circumstantibus.—Thy prayer also, as well as the prayer of the priest celebrating, is more quickly heard in the church in the presence of God, because every priest in every Mass is obliged to pray for those that are present."—*De Sanctis.* s. 48.

if the prayer of a secular is more certainly heard by God when offered up in the presence of a priest celebrating Mass, how much more the prayer of the priest himself, if he celebrates devoutly? He who says Mass every day devoutly, will receive from God a constant supply of heavenly light and strength. Jesus Christ will constantly instruct him more and more, console him, animate him, and bestow upon him all the graces that he desires. Particularly after the consecration, a priest may be assured he will obtain from our Lord whatever he asks for. The Venerable Father Antony de Colellis says: "When I consecrate and hold Jesus Christ in my hands, I obtain whatever I desire."

Lastly, in speaking of the respect that is due to Jesus Christ offering himself in sacrifice in the Mass, I would not omit the precept of Innocent III.: "We also command that the oratories, the vessels, corporals, and vestments, should be kept clean; for it appears to be too absurd to neglect in sacred things what is becoming in profane things." [1] This Pope had but too much reason for speaking in this manner, for, in truth, there were those of his day who did not blush to celebrate, or to cause others to celebrate, with corporals, purificators, and chalices, which they would not have suffered to be used at their own tables.

3. Thanksgiving affer celebrating Mass.

Finally, a priest, after having celebrated Mass, must make a thanksgiving. St. John Chrysostom says that if men expect us to be grateful for every little favor that they do us, and to recompense them, how much more grateful ought we to be to God for the great benefits

[1] "Praecipimus quoque ut oratoria, vasa, corporalia, et vestimenta, inunda et nitida conserventur; nimis enim videtur absurdum in sacris sordes negligere, quæ dedecerent etiam in profanis."—7/7. 14, *can.* i, *Relinqui.*

that he bestows upon us, since without any view to recompense, but only for our advantage, he would have us be grateful to him.[1] If we, continues the saint, cannot thank God as he deserves, at least let us thank him as much as we arc able. But what a misery, what an abuse, to see priests, as soon as Mass is finished, after having received from God the honor of offering up in sacrifice to him his own beloved Son, and after having partaken of his most sacred body, scarcely entered into the sacristy, with their lips still purpled with his blood, but after a short prayer muttered between their teeth, without devotion, and without attention, immediately begin to talk of useless things, or of the affairs of the world, and leave the church to pass through the streets, with Jesus Christ still present within them in the sacramental species! It would be well to do with such what Father Avila once did. Seeing a priest leaving the church immediately after celebrating Mass, he sent two clerics with lights to accompany him; on which the priest inquiring what priest they were going to attend, they answered: We are accompanying the Blessed Sacrament which you carry within you. To such might be said what St. Bernard wrote to the archdeacon Fulcone: “Alas! how can you so soon grow tired of Jesus Christ!”[2]

Many are the devout books that inculcate and enforce thanksgiving after Mass; but how many priests are there who make it? Those who do make it may be easily distinguished. The wonder is, that while some are indeed diligent in meditation, and in other devotions, few or none remain after Mass to commune with Jesus Christ. Thanksgiving after Mass ought to terminate only with

1 “Si homines panum beneficium præstiterint, exspectant a nobis gratitudinem; quanto magis id nobis faciendum in iis quæ a Deo accipimus, qui hoc solum ob nostram utilitatem vult fieri!”—*In Gen. hom.* 26.

2 “ Heu ! quomodo Christum tam cito fastidis !”—*Epist.* 2.

the clay. Father Avila says that the time after Mass ought to be considered as of the greatest value. The time after Mass is a most precious time, in which we may treat with God and obtain from him treasures of grace. St. Teresa says, Let us not lose after Communion so fine an opportunity of treating with God: his divine Majesty is not accustomed to repay those ill with whom he takes up his abode when they afford him a suitable entertainment. In another place she says that Jesus Christ, after Communion, sits within us as upon the throne of graces, and says to each of us, as to the blind man whom he restored to sight, *What wilt Thou that I should do for Thee?*[1] As though he said, I am here, O devout soul, to bestoxv upon thee my choicest graces: tell me, what wouldst thou that I should do for thee?

Moreover, it is the opinion of many learned writers, of Suarez,[2] of Gonet,[3] and of others, that the more the soul, after Communion, during the time that the sacramental species remain, disposes herself by fervent acts of devotion, the greater are the fruits which she reaps from it; because the Blessed Sacrament is in the nature of food, and as corporal food, so long as it remains in the stomach, nourishes the body: so with this spiritual and heavenly food—so long as it remains in the body, so long does it nourish the soul with divine graces, and the more plentifully in proportion as the soul disposes herself to receive them by continued acts of suitable devotion. Besides, during this time, every pious act is of greater value and merit, inasmuch as the communicant is united to Jesus Christ according to his own words: *He that eateth My flesh, and drinketh My blood, abideth in*

1 "Quid tibi vis faciam?"—*Mark,* x. 51.
2 *De Sacram, ctisf>.* 63, 7.
3 *Man. Thom.* p. 3, tr. 4, c. 9.

Me and I in him.' And as St.John Chrysostom says, Jesus Christ makes us then one with himself.2 And hence acts of piety and.devotion are more meritorious then than at any other time, because they proceed from the soul in union with Jesus Christ.

On the contrary, our Lord will not waste his graces on the ungrateful, as St. Bernard says.3 Father Avila used to spend two hours in prayer and in communing with Jesus Christ after celebrating Mass. Oh, with what tenderness and affection does Jesus Christ speak to the soul after Communion! with what endearinglove does he treat her! It would not be much for a priest to spend an hour with Jesus Christ after Mass. At least, I beseech every priest to spend half an hour, or at the very least, a quarter. But, O God! a quarter is too little! St. Ambrose says: " A true minister of the altaris born for God, not for himself." 4 If, then, a priest, from the time of his ordination, belongs no more to himself, nor to the world, nor to his relatives, but only to God, for whom ought he to spend his whole life, but for God, and particularly after Communion, by uniting himself with Jesus Christ.

III.

The Priest who abstains from saying Mass.

Tn conclusion, I would say a word, in passing, on the question whether it is more pleasing to God to say Mass, or to abstain from saying it through humility.

To abstain through humility is good, but not best.

1 ""Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo."—*Jo.* vi. 57.

2 " Ipsa re nos suum efficit corpus."

3 " Numquid non perit, quod donatur ingrato?"'—*In Cant.* s. 51.

4 ""Verus minister altaris Deo, non sibi natus est."—*hi P$.* cxviii s. 8.

Acts of humility render to God a limited honor; but the Mass an infinite honor, as coming from a divine person. Mark what Venerable Bede says: "The priest who omits to say Mass, though he is not lawfully prevented, deprives, as far as in him lies, the Blessed Trinity of glory, the angels of joy, the sinners of pardon, the just of help, the souls in purgatory of solace, the Church of benefits, and himself of spiritual medicine."[1]

The glorious St. Cajetan, being in Naples, and hearing that a Cardinal, a friend of his, who had been accustomed to say Mass every day, began to celebrate less frequently in consequence of the multiplicity of affairs in which he was engaged, could not, although it was during the dog-days, be persuaded from going at the risk of his life to Rome, to entreat his friend to resume his former custom in this respect, and went, and then returned again to Naples.

It is related of Father John of Avila, that on one occasion going on his way to say Mass at a distant hermitage, he became so overcome with fatigue, that despairing of being able to reach the place, which was still at a considerable distance, he began to think of returning without saying Mass; on which Jesus Christ appearing to him as a pilgrim, and opening his bosom and showing him his wounds, particularly that in his sacred side, said, "When I was thus wounded, I was much more overcome and exhausted than thou art;" and so saying, disappeared. Father Avila roused himself, went forward, and celebrated Mass.

[1] "Cum Sacerdos, non habens legitimum impedimentum, celebrare omittit, quantum in se est, privat Trinitatem gloria, Angelos lætitia, peccatores venia, justos subsidio, in purgatorio existentes refrigerio, Ecclesiam beneficio, et seipsum medicina."—*De Poen. ad Al.* c. 5.

Importance .of the Divine Office.

To those who are deputed by the Church to recite the canonical hours, two very great and important offices are entrusted—that of praising and glorifying God, and that of imploring the divine mercies upon all Christian people.

I. In the first place, then, the supreme majesty of God is to be honored by the reciting of the Office. *The sacrifice ofpraise shall glorify Me: and there is the way by which I will show him the salvation of God.*[1] I declare myself honored, saith the Lord, by him who offers me a sacrifice of praise; and thereby he shall find the way of obtaining eternal salvation. St. Mary Magdalene of Pazzi, when she heard the bell for Office, was filled with consolation, and hastened immediately to the choir, delighted with the thought that she was going to be engaged in the employment of the angels, whose constant occupation it is to praise God. And it is for this end that the Church has appointed her ministers to sing the divine Office, that men on earth may join with the blessed in heaven in honoring their common Creator:

Sed illa sedes Cœlitum
Semper resultat laudibus:
Deum trinum et unicum,
Jugi canore prædicat.
Illi canentes jungimur
Almæ Sionis æmuli.

[1] "Sacrificium laudis honorificabit me; et illic iter quo ostendam illi salutare Dei."—*Ps.* 49, 23.

St. Gregory Nazianzen says that the chanting of the psalms is a prelude of the praises with which the saints honor (rod in heaven.[1] Thus, according to Tertullian, when we recite the canonical hours, we as it were take possession of heaven, inasmuch as we discharge the same duty as the inhabitants of that blessed country. Hence, St. Catharine of Bologna took so much delight in reciting the divine Office, that she wished her death might take place while she was so engaged.

II. By the Office God is to be thanked for all the graces and favors that he is continually bestowing on mankind, and his divine mercy is to be obtained for poor sinners. It is the duty of the faithful in general to thank God for all his benefits; and as all stand in need here below of the divine assistance, in order to resist their spiritual enemies, and to obtain eternal salvation, so all are likewise bound to implore by prayer the succor of his mercies. But, as seculars are constantly distracted with the affairs of the world, the holy Church has appointed her ministers to implore for themselves and for all the people of Christ the assistance of his divine majesty through the different hours of the day. For this end is the Office divided into seven canonical hours, that there may be always some praying for all. and in the best form of prayer; inasmuch as the divine Office is nothing less than a memorial drawn up for us by God himself, through which he may more readily hear our prayers and succor us in our necessities, as he declares to us by the prophet Isaias: *My spirit that is in thee, and My words that I have put in thy mouth, shaft not depart out of thy mouth?*[*] In this our good God acts as a prince, who, wishing to relieve the miseries of his vas-

[1] " Psalmorum cantus illius (cœlestis) hymnodiæ præludium est."—*Orat, in S. Baptismum.*

[*] " Spiritus meus, qui est in te, et verba mea, qua' posui in ore tuo, non recedent de ore tuo."—*Is.* lix. 21.

sals, draws up for them himself a form of supplication suitable to his dignity and their own wants, that he may be the better able to console them. Many private prayers do not equal in value only one prayer of the divine Office, as being offered to (rod in the name of the whole Church and in his own appointed words. Hence St. Mary Magdalene of Pazzi says that, in comparison with the divine Office, all other prayers and devotions are but of little merit and efficacy with God. Let us be convinced, then, that after the holy Sacrifice of the Mass the Church possesses no source, no treasure, so abundant as the Office, from which we may draw such daily streams of grace.

II.

Necessity of reciting the Office well.

But St. Gregory says that true prayer consists not only in the pronunciation of the words, but also in the attention of the heart; inasmuch as our good desires prevail much more with God in obtaining his divine mercies, than simply our voices.[1] It is therefore necessary, if we would please God, to pray not only with the voice, but with the spirit and the mind, after the example of the Apostle: *I will sing with the spirit, I will sing also with the understanding?*

If priests and religious did all recite the Office as it ought to be recited, the Church would not behold herself in the miserable state to which she is reduced. How many sinners would be delivered from the slavery of the devil, and how many souls would love God with much greater fervor! And how would priests them-

[1] " Vera postulatio non in oris est vocibus, sed in cogitationibus cordis ; valentiores namque voces apud aures Dei non faciunt verba nostra, sed desideria."—*Mor.* l. 22, c. i8.

–"Orabo spiritu, orabo et mente; psallam spiritu, psallam et mente."—*1. Cor.* xiv. 15.

selves not find themselves ever the same, imperfect, irritable, jealous, attached to their own interests, and led away by vanities! Our Lord has promised to hear every one who prays to him: *For every one that asketh, receiveth.*[1] And how comes it that a priest offering up so many prayers in a day, were it only in the Office which he recites, is yet never heard? He is always the same, as weak and prone as ever to fall not only into slight sins (to which he is habituated, and takes neither pains nor care to correct himself of them), but into grievous sins against charity, justice, or chastity; hence when he recites the Office he pronounces sentence of condemnation against himself, in these words: *They are cursed who decline from Thy commandments.*[2] And what is still worse, he feels little remorse, excusing himself as being of the same flesh and blood as other men, and not able to restrain himself. But if he said the Office with fewer distractions and less negligence, accompanying with his heart the many prayers that he offers to God in reciting it, he certainly would not be so weak, but would acquire fortitude and strength to resist all temptations, and to lead a holy life, such as becomes a priest of God.

But how, says St. Gregory,[3] can God regard the prayers of him who knows not what he is asking, nor at all times desires to be heard? The Apostle tells us that the prayer only of the lips is fruitless: *If I fray in a tongue, . . . but my understanding is without/ruitI*[4] How can you pretend, adds St. Cyprian, to be heard by God, when you do not hear yourself?[5] As prayer offered

1 " Omnis enim qui petit, accipit."—Λζ/Zτ, xi. io.

2 " Maledicti, qui declinant a mandatis tuis."—*Ps.* cxviii. 21.

3 " Illam orationem non audit Deus, cui, qui orat, non intendit."—*Af>. S. Thom.* 2. 2, q. S3, a. 13.

4 ‘‘Si orem lingua, . . . mens autem mea sine fructu est."—1 *Cor.* xiv. 14.

5 " Quomodo te audiri a Deo postulas, cum te ipse non audias."—*De Orat. Doni.*

with attention and devotion is a sweet-smelling incense, which is most pleasing to God, and brings down for us treasures of grace; so, on the contrary, prayer offered with distractions and indevotion is an abomination in his eyes, which excites his indignation, and brings upon us his wrath.

The Almighty one day complained of this to St. Bridget, saying, that priests lost much time every day, in entertaining themselves with their friends on worldly topics; but that when they came to speak with him in the divine Office, they were in such haste, that instead of honoring they dishonored him. Hence St. Augustine said that the barking of a dog was more pleasing to God than the chanting of such priests. O God, how indignant would an earthly prince be were one of his vassals, while in the act of petitioning him for some favor, to be so distracted and taken up with other things as not to know what he was saying! Hence the angelic Doctor writes, that no one can be excused from sin, who at prayer, although not of obligation, is voluntarily distracted, because he thereby slights God, as one would do, who, speaking to another, paid no attention to what he was saying.[1]

Alas! of how many priests will the Lord complain, as he complained of old of the Jews! *This people honoreth Me with their lips: but their heart is far from Me!* And of how many might be said what Peter of Blois writes: While their lips pronounce* the psalms and canticles, their minds are in the pleasures of the table; thinking how they may best gratify their appetites or their vanity, their thirst for riches or similar worldly desires.[3]

[1] " Non est absque peccato, quod aliquis orando evagationem mentis patiatur, videtur enim deridere Deum, sicut si alicui homini loqueretur, et non attenderet ad ea quæ ipse proferret."—2. 2, q. 83, a. 13.

[3] opulus hic labiis me honorat; cor autem eorum longe est a me !" —*Matt.* xv. 8. d

Labia sunt in canticis, animus in patinis."—*Servi, jq.*

The Council of Treves says: What else is it to the psalms with the voice, and in mind to be going through the streets and squares, but to deceive men, by making them believe that you are praising God, when in reality you are mocking him, speaking to him indeed \\Gth your lips, but giving your mindsand hearts to anything rather than to praising him and praying to him?[1] Hence St. Basil justly concludes, that as, in order to obtain favors, it is necessary to pray for them with attention and fervor, so he who prays with a mind wandering upon distracting objects will not obtain the favors which he asks, but will provoke the Lord to indignation.[2]

Our Lord has said by his prophet Malachy, that he curses the praises o'f those priests who bless him only with their lips, while their hearts are engaged upon everything else but his honor and glory: *And now, Oye priests, this commandment is to you. If you will not hear, and if you will not lay it to heart, to give glory to My name, saith the Lord of hosts, ... I will curse your blessings!* Hence may oe said of that unhappy priest, who says his Office in this careless manner, what is written in the book of psalms: *May the devil stand at his right hand. When he is judged, may he go out condemned: and may his prayer be turned to sin!*

While he is reciting the divine praises with his lips only, sometimes only half pronouncing the words, at other times conversing or amusing himself with others,

1 "Quid est voce psallere, mente autem domum aut forum circumire, nisi homines fallere, et Deum irridere ?"—*Anno* 1549, *Cap.* 6, *de Hor. can.*

a" Divinum axilium est implorandum non remisse, nec mente huc vel illuc evagante; eo quod talis, non solum non impetrabit, sed magis Deum irritabit."—*Const, mon.* c. 2.

3 " Ad vos mandatum hoc, O Sacerdotes ! ... Si nolueritis ponere super cor, ut detis gloriam nomini meo, . . . maledicam benedictionibus vestris."—*Mal.* ii. 1.

4 " Diabolus stet a dextris ejus. Cum judicatur, exeat condemnatus; et oratio ejus fiat in peccatum."-—*Ps.* eviii. 6.

his mind dissipated and distracted with the affairs or pleasures of the world, the devil stands by his side, and his reward for such an Office will be eternal damnation, since his very prayer itself will be imputed to him as a sin, on account of the unworthy manner in which he offers it; which is the signification of those words: *and may his prayer be turned to sin.*

Hence the devil is so busy in putting into the mind, while we are reciting the Office, so many of the affairs, desires and pleasures of the world, that engaging our thoughts with such things, he may rob us of all the fruit we might otherwise reap from the Office, and render us culpable in the sight of God, by causing us to treat him with so little respect. On this account we ought to take the greatest care to recite the divine praises with proper attention. A good religious once said, that when pressed for time we had better shorten our mental prayer in order to have sufficient leisure to recite the Office with proper devotion. Agreeably with this, we find in the rules of the Carthusians that God is not pleased with any act of devotion which we perform, if by performing it we neglect that to which duty obliges us.[1]

III

Requisite Attention and Devotion.

But omitting other reflections, let us come to the manner in which we are practically to recite the Office with becoming attention and devotion.

Before everything else, says St. John Chrysostom, when we enter the church, or take the breviary in our hands, to discharge our obligation of reciting the divine Office, let us leave outside the door and expel from our

[1] "Spiritus Sanctus gratum non recipit, quidquid aliud, quam quod debes, obtuleris, neglecto eo quod debes."

minds all worldly thoughts.[1] To this does the Holy Spirit exhort us when he says: *Before prayer prepare thy soul.*[2] Consider that then the Church charges you as her minister to go and praise the Lord, and to implore his divine mercies for all mankind. Imagine to yourself that the angels stand by you, as they were once seen by Blessed Herman, with censers in their hands, ready to offer up your prayers to God as sweet-smelling incense of holy love, as the psalmist says: *Let my prayer be directed as incense in thy sight.*[3] Thus the apostle St. John describes the angels as *having, . . . golden vials full of odors, which are the prayers of the saints.*[4] In a word, think that you are going to speak with God, and to treat with him of your own welfare, and of that of the whole Church; and reflect that he then regards you with greater love, and listens more propitiously to your petitions.

In the beginning, then, offer to him the praises that you are about to pour forth in his honor, and beseech him to free you from distractions, and to give you light and help to praise him and to pray to him as he deserves; and for this end recite attentively the usual prayer: *Aperi Domine os meum ad benedicendum,* etc.

When you begin the Office, do not hurry yourself in order to get through it as soon as possible, as some do; and would to God they were not the greater number. O my God! the Office is to be said, and at once we are weary. And shall we, in order to spare ourselves a little more time required to recite it devoutly, displease God, and deprive ourselves of the graces and merits that we might otherwise gain by reciting it with proper attention?

1 "Ne quis ingrediatur templum curis onustus mundanis; hæc ante ostium deponamus."—*In Is.* hom. 2.

2 "Ante orationem, prépara animam tuam."—*Ecclus.* xviii. 23.

3 "Dirigatur oratio mea sicut incensum in conspectu tuo."—*Ps.* cxl. 2.

4 "Habentes . . . . phialas aureas plenas odoramentorum, quæ sunt orationes sanctorum."—*Apoc.* 5, 8.

We should then place ourselves in a modest and becoming posture. If we do not intend to say it kneeling or standing, but sitting down, let us at least carefully avoid any negligent attitude. It is related of two religious, that while they were reciting Matins together reclined as on a couch, the devil appeared to them, bringing with him an intolerable stench, and scornfully said to them: Such prayer deserves such incense.[1] It would greatly contribute to our devotion to recite the Office before a crucifix and a statue or picture of the Blessed Virgin, that, casting a look now and then upon them, we may be enabled to renew our intentions and devout affections.

Endeavor, therefore, while you recite the psalms, if you would derive great advantage from them, to renew from time to time your attention and devout affections; that your devotion, says St. Augustine,[2] which gradually grows cold unless frequent efforts be made to inflame it may not be entirely extinguished.

Attention during the recital of the divine Office is of three kinds; and I speak here of internal attention; because as regards external attention it is quite necessary that we should abstain from everything incompatible with internal attention, as writing, conversation with others, or listening to others speaking, and such like things, which require considerable application of mind. And it will be well here to note, what the learned remark, that such as recite their Office in the squares, streets, and other such places, where they are much exposed to distractions, are in great danger of not satisfying their obligation.

But to return to internal attention—it regards the

1 " Ad talem orationem talc debetur incensum."—*Jordanus Sax. Vit. Fratr.* l. 2, c. 15.

2 "Ne, quod tepescere coeperat, omnino frigescat et penitus exstinguatur, nisi crebrius inflammetur."—*Epist.* 130, *E. E.*

words, the sense, and God, as divines in general teach with St. Thomas, who says: "There is a threefold attention that maybe employed in vocal prayer: one that regards the words, so that one may not make a mistake in uttering the words; the second, by which we attend to the sense of the words; and the third, by which the attention is given to the end of prayer, namely, to God and to the thing for which the prayer is offered."[1]

The first kind of attention is to the *words,* by which a person is careful in pronouncing them entirely and distinctly. The second is to the *sense,* by attending to the signification of the words, in order that the heart may accompany them with appropriate affections. The third and the best is to *God,* by directing the mind to him during prayer, by adoring him, by thanking or loving him, or by imploring his graces. The first kind of attention, whenever there has been from the beginning an intention of praying, is sufficient to satisfy the obligation, the Church requiring no more, as St. Thomas teaches in another place: "The first is attention to the words by which we ask; secondly, to the petition itself, and whichever of these two is present, the prayer is not to be regarded as inattentive."[2] But he who says the Office with this kind of attention only, without either of the other two, will never say it with devotion, nor without many defects, nor with much fruit. And what benefit can a priest expect to derive from his Office if he says it merely with his lips, endeavoring all the time to dispatch it as quickly as possible, in order to free

[1] "Triplex est attentio quæ orationi vocali potest adhiberi: una quidem, qua attenditur ad verba, ne aliquis in eis erret; secunda, qua attenditur ad sensum verborum; tertia, qua attenditur ad finem* orationis, scilicet, ad Deum et ad rem pro qua oratur."—2. 2, q. 83, a, 13.

[2] " Prima est attentio ad verba quibus petimus, deinde ad petitionem ipsam, et ad ea quæ petitionem circumstant; et quaecumque narum attentionum adsit, non est reputanda inattenta oratio."—*In* 4 *Sent.* d. 15, q. 4, a. 2, sol. 5

himself of a burden pressing heavily upon his shoulders? or as though he were swallowing a nauseous medicine? What benefit can he expect, if, worse than this, while he is reciting his Office, he allows his mind to be dissipated, now looking about him at distracting objects, and now sometimes even intermixing with what he is repeating irrelevant words and phrases? St. Bonaventure[1] relates, that in Paris a good priest being asked a question by a certain prelate on some affair while he was saying his Office, replied that he was speaking with a person of higher dignity, and that therefore he could not attend to the question, and bowing his head continued his Office. On the other hand, the same saint relates of another ecclesiastic that he was condemned to very severe punishments in purgatory on account of the many interruptions which he had allowed in the recitation of his Office.

It is not, however, meant that we should disquiet or afflict ourselves on account of the involuntary distractions that molest us in our Office. So long as they are not voluntary, they are not sinful. Our Lord has compassion on our infirmity, through which distracting thoughts come into our minds without our seeking them, and hence will not hinder the fruit of the prayers which we recite. "He prays in spirit and in truth," says St. Thomas, "who from an instinct of the spirit devotes himself to prayer, although through some weakness his mind may afterwards wander."[2] And he adds, that it happens even to souls who are raised to the exercise of contemplation, that they cannot remain long in the exercise of this high gift without being pressed

1 *Spec. Disc.* p. i. c. i6.

2 " In spiritu et veritate orat, qui ex instinctu spiritus ad adorandum accedit, etiamsi, ex aliqua infirmitate, mens postmodum evagelur."_ 2. 2, q. 83, a. 13.

down by the weight of human misery interrupting them with involuntary distraction.[1]

On the other hand, the holy Doctor says, that he who is voluntarily and purposely distracted in prayer cannot derive any benefit from it, nor be excused from sin? By *purposely* is meant, as the learned in general say, when a person perceiving his distractions wilfully entertains them. Against such St. Cyprian exclaims, that it is an insupportable irreverence in the eyes, of God, for a person while he is praying to him to think of other things as though of more importance than his speaking with God in order to implore his divine graces? Hence St. Bernard teaches that as our will renders our thoughts efficacious in obtaining the fruits of the Spirit, so our will, if neglected, renders them unworthy of God, and thus deserving chastisements instead of favors?

St. Bernard had a celebrated vision on this subject, which is related in the chronicles of the Cistercians. As he was one night chanting the Office in choir with his monks, he saw an angel writing at the side of each of them. Some of the angels were writing with gold, others with silver, others with ink, others with water, and others stood with their pens in their hands without writing anything. Our Lord made known to the saint that the gold signified the fervor of charity[4]

[1] "Mens humana diu stare in alto non potest; pondere enim infirmitatis humanæ deprimitur ad inferiora. Et ideo contingit quod, quando mens orantis ascendit in Deum per contemplationem, subito evagetur." —*Loco cit.*

[2] "Si quis ex proposito in oratione mente evagetur, hoc peccatum est, et impedit orationis fructum."—*Ibid.*

[3] "Quae segnitia est alienari, cum Dominum deprecaris, quasi sit aliud quod magis debeas cogitare, quam quod cum Deo loqueris."—*De Orat. Doni.*

[4] "Voluntas neglecta facit cogitationes indignas Deo; pia, efficaces ad fructum spiritus."—*De Vita sol.* c. 16.

with which their prayers were recited; the silver, devotion, but less fervor; the ink, diligence in pronouncing all the words, but without devotion; the water, negligence, and but little attention to what was said; and that the angels who wrote nothing signified, that those who were voluntarily distracted were guilty of great irreverence to God. On the contrary, St. Robert, Abbot, being also in the choir, had a different vision. He saw the devil going round, and finding one drowsy, laughed at him; and another distracted, was greatly delighted, and showed that he was very much pleased with him.

When then, O priest of God, you take in hand your breviary, imagine that an angel is on one side noting down your merits in the book of life, if you say the Office with devotion; and on the other side that the devil is writing down your faults in the book of death, if you say it with wilful distractions. By such thoughts endeavor to excite yourself to recite it with all the devotion in your power. For this end not only begin the Office with attention, but renew your attention at the beginning of every psalm, that you may be able to accompany in heart all the sentiments which you utter. "When you pray to God," writes St. Augustine, "let that be poured out in your heart which is uttered by your lips."[1] He again adds: "If the psalm prays, then pray."[2] St. Thomas observes that words pronounced devoutly with the lips excite devotion in the mind.[3] And on this account he says our Lord has taught us to pray with the voice, that thereby in reciting our prayers we may apply the mind to ask what we pronounce with

1 " Cum oratis Deum, hoc versetur in corde, quoti profertur in voce." —*Epist.* 2ii, *E. B.*

2 " Si orat Psalmus, orate; si gemit, gemite; si sperat, sperate."—*In Ps.* 30, en. 4.

3 " Verba significantia aliquid ad devotionem pertinens, excitant mentes."—2. 2, q. 83, a. 12.

the tongue. And this is what we read in the celebrated Canon of the Fifth Council of Lateran,' beginning with *Dolentes,* namely, that the Office be recited *Studiose et devote, quantum Deus dederit: Studiose,* by pronouncing all the words: *Devote,* by exercising the heart in the sentiments which are uttered. We should be thoroughly persuaded of what St. Augustine says, that the graces which we desire and beseech for ourselves and for others are obtained more by the effusions of the heart than by the sounds of the voice.'

IV.

Lights and Graces derived from the Office well recited.

Cassian relates that the monks of Egypt held that it was better to sing ten verses deliberately and devoutly, than an entire psalm with distraction of mind.' Oh, how many lights and graces are received through the psalms when recited with deliberation and reflection! St. Epiphanius says: The psalms enlighten the mind, rejoice the soul, direct it to heaven, and render it familiar with God.

It is true that many passages of the psalms are obscure and difficult to be understood without explanation; but there are many others easy and clear, which serve to reanimate our faith, our confidence in God, our love for him, and our good desires. We will here cite a few examples.

i. Faith.

They reanimate our faith by placing before our eyes the eternal truths of the existence of God, of the creation of the world, of the last things, and of the im-

' *Cap. Dolentes, de Cel. Missar.*

2 " Hoc negotium plus gemitibus quam sermonibus agitur."—*Epist.* 130, *E. B.*

3 " Utilius habent decern versus cum rationabili assignatione cantari, quam totum psalmum cum confusione mentis effundi."—/>t· *Canob. inst.* l. 2, c. 11.

mortality of the soul. How especially do they invigorate our faith by the many prophecies that they contain of the great work of our Redemption, delivered so many ages before the event took place!

Holy David predicted in many places the coming of our Redeemer: "Redemisti me, Domine Deus veritatis;"[1] "Redemptionem misit populo suo;"[2] "Copiosa apud eum redemptio."[3]

He predicted in particular many things regarding the Passion. He predicted the council of the chief priests and elders, when they would assemble to bring about the death of Jesus Christ. "Principes convenerunt in unum adversus Dominum et adversus Christum ejus."[4] He predicted the crucifixion: "Foderunt munus meas et pedes meos: dinumeraverunt omnia ossa mea."[5] He foretold how the executioners would divide his garments, and for his inner garment cast lots: "Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem."[6] He predicted the thirst of Jesus Christ, and the gall mixed with vinegar which they would give him to drink upon the cross: "Et dederunt in escam meam fel: et in siti mea potaverunt me aceto."[7]

He predicted also the conversion of the Gentiles: "Convertentur ad Dominum universi fines terræ, et adorabunt in conspectu ejus universæ familiæ gentium."[8]

2. Confidence in God.

How many beautiful sentiments of confidence in God do the Psalms contain!

"Dominus, firmamentum meum, et refugium meum, et liberator meus. Laudans invocabo Dominum, et ab inimicis meis salvus ero. Protector est omnium sperantium in se."[9]

1 *Ps.* xxx. 6. 2 *Ps.* cx. 9. 3 *Ps.* cxxix. 7.
4 *Ps.* ii. 2. 5 *Ps.* xxi. 17. 6 *Ps.* xxi. 19.
7 *Ps.* lxviii. 22. 8 *Jer.* xxi. 28. 9 *Ps.* xvii. 3, 4, 31.

"Dominus, illuminatio mea et salus mea; quem timebo ?" [1]

"In te Domine, speravi, non confundar in aeternum. In manus tuas commendo spiritum meum."[3]

"Sperantem autem in Domino misericordia circumdabit."[3]

"Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te."[4]

"Misericordias Domini in æternum cantabo."[3]

"Quoniam in me speravit, liberabo eum."[6]

"Vivet anima mea, et laudabit te."[7]

"Spiritus tuus bonus deducet me in terram rectam!"[8]

3. Love for God.

How many acts of love!

"Satiabor, cum apparuerit gloria tua."[9]

"Diligam te, Domine, fortitudo mea." [10]

"Magnificate Dominum mecum, et exaltemus nomen ejus in idipsum." [11]

"Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus.—Quando veniam et apparebo ante faciem Dei ?" [12]

"Paratum cor meum, Deus, paratum cor meum." [13]

"Sitivit in te anima mea; quam multipliciter tibi caro mea!"[14]

"Confiteantur tibi populi, Deus, confiteantur tibi populi omnes."

"Quid enim mihi est in coelo ? et a te quid volui super terram ?... Deus cordis mei, et pars mea. Deus, in æternum." [16]

"Memor fui Dei, et delectatus sum." [17]

1 *Ps.* xxvi. i.
4 *Ps.* xxxii. 22.
1 *Ps.* cxviii. 175.
10 *Ps.* xvii. 2.
13 *Ps.* Ivi. 8.
16 *Ps.* l.xxii. 25.
9 *Ps.* xxx. 2, 6.
6 *Ps.* Ixxxviii. 2.
8 *Ps.* exlii. io.
11 7<r. xxxiii. 4.
14 *Ps.* Ixii. 2.
17 *Ps.* Ixxvi. 4.
3 *Ps.* xxxi. 10.
6 *Ps.* xc. 14.
9 *Ps.* xvi. 15.
19 *Ps.* xli. 2. 3.
15 *Ps.* Ixvi. 4.

4. Acts of Thanksgiving, of Humility, of Contrition, and of Firm Purpose of Amendment.

How many acts of thanksgiving!

"Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ." 1

"Quid retribuam Domino pro omnibus quæ retribuit mihi?" 2

How many acts of humility!

"Ego autem sum vermis, et non homo; opprobrium hominum, et abjectio plebis." 3

"Eruisti animam meam ex inferno inferiori." 4

"Nisi quia Dominus adjuvit me, paulo minus habitasset in inferno anima mea." 5

"Erravi sicut ovis quæ periit; quære servum tuum." 6

"Et non intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens." 7

How many acts of contrition!

"Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?""

"Exitus aquarum deduxerunt oculi mei, quia non custodierunt legem tuam.—Iniquitatem odio habui et abominatus sum." 9

How many acts of firm purpose of amendment!

"Legem tuam in medio cordis mei!" 10

"Docebo iniquos vias tuas." 11

"Custodiam legem tuam semper. In æternum non obliviscar justificationes tuas.—Juravi et statui custodire judicia justitiæ tuæ." 12

5. Various Prayers.

Nearly all the psalms abound in holy thoughts. In the fiftieth psalm alone, how many beautiful prayers!

1 *Ps.* lxv. 16. 2 *Ps. cxv.* 12. 3 *Ps.* xxi. 7.
4 *Ps.* lxxxv. 13. 5 *Ps.* xciii. 17. 6 *Ps.* cxviii. 176.
7 *Ps.* exlii. 2. 8 *Ps.* xli. 4. 9 *Ps.* cxviii. 136, 163.
10 *Ps.* xxxix. 9. 11 *Ps.* lxv. 12 *Ps.* cxviii. 44, 93, 106.

"Miserere mei, Deus, secundum magnam misericordiam tuam.—Averte faciem tuam a peccatis meis.—Cor mundum crea in me, Deus.—Ne projicias me a facie tua. Spiritu principali confirma me."

How many other beautiful prayers in Psalm cxviii., which is every day recited in the Little Hours !

" Doce me justificationes tuas.—Revela oculos meos.—Viam iniquitatis amove a me.—Averte oculos meos, ne videant vanitatem.—Da mihi intellectum, ut discam mandata tua.—Fiat misericordia tua ut consoletur me.—Non confundas me ab expectatione mea.—Adjuva me, et salvus ero.—Suscipe servum tuum in bonum.—Aspice in me, et miserere mei.—Intellectum da mihi et vivam.—Gressus meos dirige secundum eloquium tuum.—Clamavi ad te; salvum me fac, ut custodiam mandata tua.—Vide humilitatem meam, et eripe me.—Intret postulatio mea in conspectu tuo.—Tuus sum ego, salvum me fac.—Fiat manus tua ut salvet me."

As regards other passages which are obscure, I do not say that there is an obligation of studying interpreters; but at the same time I say that such a study would be certainly one of the best and most useful to which a priest could apply himself, as the Council of Milan advises.[1] For this purpose it would be well to read Cardinal Bellarmine on the psalms.

The petitions most pleasing to God are those which are contained in the *Pater noster,* which is the most excellent of all prayers, taught us»from the mouth of Jesus Christ himself; and therefore does the Church require us to répeat it so often in the divine Office. How especially beautiful are the three first petitions! three most perfect acts of love! *Sanctificetur nomen tuum: Adveniat regnum tuum : Fiat voluntas tua sicut in cœlo et in terra!* In the first, *Sanctificetur nomen tuum,* we beg that

[1] " Interpretationem studio assequatur, unde mens animusque ad aliquem salutarem affectum incendatur."—*Anno ı$T), Consfit.* p. 3, n. 6.

God would make himself known and loved by all mankind. In the second, *Adveniat regnum tuum,* we beg of him to take entire possession of our hearts, that he may reign in them by his grace in this life, and by his glory in the next. In the third, *Fiat voluntas tua,* etc., we ask of him the gift of perfect conformity; so that we may do his will on earth as the blessed do in heaven.[1] In repeating so frequently the *Gloria Patri,* how many devout acts of faith may we make, of praise, of thanksgiving, of delight in the happiness and perfections of God! St. Mary Magdalene of Pazzi, whenever she repeated the *Gloria Patri,* bowing her head imagined to herself that she was offering it to the executioner in honor of the faith.

Moreover, the Church requires us at the beginning of all the Hours of the Office to salute and have recourse to Mary the Mother of God; by means of whom we may obtain so many graces, she being the treasurer and dispenser of all the divine graces.

Let us conclude. Many priests think and speak of the obligation of saying Office as of a great burden; and I say, that those that say it negligently without devotion, and endeavor to get through it as quickly as possible, have great reason so to speak of it; because they have to labor, for at least an hour, to recite it, and that without any relish, but with much irksomeness. But to those that say it with devotion, entering with their minds into the many devout sentiments that are expressed in it, and accompanying with their hearts the holy affections that it pours forth to God, the Office is not a load, but a relief and delight to the soul, as all good priests find it; and if it must ever be called a load, it is a winged load, which elevates us and unites us with God.

[1] See page 58 for a full explanation of the *Pater noster.*

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